Of Christians,

To

Go forth without the Camp

To

JESUS:

Set forth in several

SERMONS

On *Hebr.* XIII. 13.

By S. T. *M. of A. of* Trinity-*College in* Cambridge.

LONDON,

Printed for *Tho. Parkhurst* at the *Three Bibles and Crown* in *Cheapside*.

MDCLXXXII.

THE GREAT DUTY OF Christians.

TO

Go forth without the Camp

TO

JESUS:

Set forth in Several

SERMONS

On Heb. XIII. 13.

To the Right Honourable

WILLIAM Lord *RUSSEL*,

Grace, Mercy, and Peace be multiplied, from God our Father, and from the Lord Jesus Christ.

My Lord,

IT is one of the wonderful Riddles, and deep Mysteries of Providence, That the Church, that hath the least of Sin, should yet endure the most of Sufferings; That the Metal that is best refined, should be most often cast into the Furnace; and, That they that are most white in their Souls with the Beauty of Holiness, should be so blacked in their Outward Man and State by the scorching Sun of Persecution. How hard is it for those that live by Sense, to believe, That they shall wear glittering Crowns, and sit on glorious Thrones for ever, that now are crushed as Worms under the Feet of Sinners, and are

bruised as Grapes in the Wine-press of the Worlds Rage and Fury? But as the Firstborn of God's New Family veiled his Majesty, emptied himself, and hid his Glory, Phil. 2. 6. His visage was marred more than any man, and his form than the sons of men; Isa. 52. 14. *so his younger Brethren are arraied in dark Parables of Shame, Reproach, and Sufferings. The blessed Life of Saints is now hidden, and their best and truest Covering is spread over all their intrinsick Glory; they are (as it were) disguised and* incognito *in the World,* 1 John 3. 1. Pignorius *observes,* Quicquid Tætrum, Sævum, Horribile in Christianos olim excogitatum, & exercitum est, illud omne (ut ego Gentilis) a servis ad illos transivit, *De Servis, p. 9. That is,* Whatsoever Grievous, Horrible, and Cruel Torments were of old practised against the Christians in the Primitive Times, were just the same that cruel Masters used to inflict on their bought Slaves. *O what a dark Veil was cast over the Adopted Sons of God, when they were treated just as imperious and tyrannical Masters used to handle their poor and vile Slaves! Those that the World*

hath

hath not been worthy of, have been driven into Wilderness, as if they were not worthy to converse with, and live among Men: The precious Sons of *Zion*, comparable to fine Gold, *have been reputed as the* vile potsheards of the earth, Lam. 4. 2. *and the* Heirs of Glory *been* accounted but as Sheep for the Slaughter, *Psal.* 44. 22. Peter Martyr, *in* Rom. 8. 36. *thus glosses the Words*; That they are not preserved as some Sheep, for their Wool and Lambs; but are like other Sheep, fed and fatted, that their Bodies may be for Meat. Scultetus *thus understands the Words, in* Psal. 44. 22. That the Wicked of the World do make no more to kill the Saints of God, than a Butcher doth to kill Sheep. *The Bodies of the Saints have been laid as the mire of the Streets, and their Blood poured out as Water on the Ground, and Wicked Men have been permitted to do to some of them even as they would. Read* Isa. 51. last. Psal. 79. 3. Matth. 17. 12.

My Lord, *This being the State of the Church of God (for the most part) in the World, how necessary is it that every Christian should be armed with Faith and Patience,*

ence, that the Truths of God should be deeply rooted in our Souls, that they may serve as an Helmet to guard our Heads in a great Fight of Afflictions, and as an Anchor to establish our Hearts in a grievous Storm of Persecutions. These following Considerations may somewhat conduce to this great End.

1. Christians should consider, That Jesus Christ was not of this World, neither is his Kingdom of this World, John 18. 36. and he represents and commends his Disciples to his Father as conformed to him in this, John 17. 14, 16. They are not of the World, even as I am not of the World. Christ did but Tabernacle (John 1. 14. ἐσκήνωσεν) in our frail Flesh, and passed through the World as a Pilgrim and Stranger. And all the Gospel-Worship of Christians is set out by keeping the Feast of Tabernacles, Zech. 14. 16. And what doth this Expression import? Surely this, among other things, may be hinted to us by this Text, That as we are most gratefully to acknowledge this great Mercy of the Son of God's Tabernacling in our Flesh, so that it ought to have this Effect upon us, to make us to sojourn in the

World

World as Pilgrims and Strangers, in expectation of a glorious Life, and Inheritance in Heaven. We should account, that this Natural Life is not our Life, but that our Life is hid with God in Christ, Col. 3. 3. *That this Earth is not our Country, and that Worldly Enjoyments are not our Portion and Treasure. Christ hath crucified our Old Man, and abolished the Natural Life by his Death,* Rom. 6. 6. *Christ hath put an end to the old State, Week, and World; and by Rising again the First Day of the Week, he hath begun a new Week and World. The Eternal Day doth dawn, Immortality is brought to light, Everlasting Life is begun and exemplified in the Resurrection of Jesus Christ: And he is ascended to Heaven, to chuse the Inheritance of, and prepare a place for all the Family and Houshold of Faith,* Psal. 47. 4. *To this Jesus we are called to go forth; on this Magnetick and Glorious Object are we to fix our Eyes and Hearts. If the Wise Men acknowledged him as King when he lay in a contemptible Cradle, and the Thief addressed to him as such when he hung on an ignominious Cross, shall not we much more confess and adore him now,*

crowned with Honour and Glory, and sitting on the Right hand of the Majesty on High? Shall we dote on a World that is a sink of Sin, and a Scene of Vanity? Shall we be fond of the vile and base Life of the First, dislike and disparage the glorious Life of the Second Adam? Shall we be charmed by, or chained to poor beggarly Objects below, and despise the glorious Portion and rich Inheritance of Christ above? Shall a short Life, clogged with Sin, clouded with Sorrow, imbittered with continual Temptations and Warfare, be preferred before a Life of Immortality, ennobled with glorious Holiness, perfect Peace, and triumphant Joy.

2. Christians should consider what this World is, and the Men of it are: That they are called out from the World, it self is devoted to the Fire, this Earth must be burnt up, 2 Pet. 3. 10. And shall we feed on that which must be reduced to Ashes? Shall we lay up our Treasure and Portion where the Flames will devour and consume all? And what are the unregenerate Men of this World, but Spiritual Carcases, dead in Sins and Trespasses? Strabo, in his Geography, lib. 17. tells us of a

City

City in Egypt, *calle* Νεκρόπολις, The City of Dead Men, *because of the multitude of Dead Bodies that were Embalmed there: And he speaks of the City of* Caunus, lib. 13. *That the Inhabitants were so pale, that* Stratonicus *said of them,* Ὃς νέκρει περιπάτουσιν, That Dead Men walked about. *And is it not so here? Men that are dead in Sin, walk about, and perform onely the Acts of the Natural Life. The World is said to* lye in Wickedness, 1 John 5. 19. *as dead* Lazarus *is said to* lye in the Grave, John 11. 41. κεῖται, κείμενος. *The Verb is used in the first place, and the Participle of the same Verb in the other. This corrupt World is set out by the Dead Sea,* Ezek. 47. 10. *in which no Fish did live:* Engedi *and* Eneglaim, *there mentioned, were Places that did lye, one at the beginning, the other at the end of the Dead Sea, where* Sodom *and* Gomorra *stood of old; and on the Banks of it Spiritual Fishermen are said to stand to draw Men out of this Dead Sea, into Communion with Christ the Prince of Life. The Cities of the blind Gentiles are said to be* desolate, Isa. 54. 3. *because there were none in them that did live the Life of God:*

And

And the Psalmist speaks of Wicked Men as dead Carcases, when he saith, The Pit is digged for them, Psal. 94. 13. And shall we not come forth from such a World to Jesus Christ? As God said of besieged Jerusalem of old, Jer. 38. 2. That he that staid in the City should die by the Famine or Pestilence; but he that did go forth and yield to the King of Babylon, should live: So those that stay in this City of the World, must be condemned and perish, 1 Cor. 11. 32. but those that go forth, and submit to Jesus Christ, shall be saved, and live for ever, Heb. 5. 9.

3. We should consider what Jesus Christ endured for us, Heb. 12. 3. How great a Person was he? What provoking Contradictions did he suffer; and that from base Worms, and for vile Sinners? He sanctified himself for our sakes, to be a Priest and Sacrifice, John 17. 19. He was wholly for us; he was born, died, rose again, ascended to Heaven, intercedes there, and will come again, for the good of his People, Isa. 9. 6. Rom. 4. last. Heb. 6. last. Heb. 7. 25. John 14. 2, 3. This precious Foundation was laid low in the Earth, for us to build on; this Noble Grain of Corn was

sowed

sowed in the Dust, that we might spring up from him to Everlasting Life: This excellent Bunch of Grapes was cast into the Wine-press of the Wrath of God, that we might drink new Wine with him in the Kingdom of his Father: This generous Stock was wounded and cut, that we as Grafts might be joyned to him, and live in him for ever. Do we believe? Or can we think on these things, and yet stick at any Service, or recoil from any Sufferings for the sake of Jesus Christ?

4. Let us consider how Honourable the Sufferings of Saints for Christ are, Gal. 6. 17. I bear about in my body the marks of the Lord Jesus, the print of the Stripes and Wounds he had suffered for Christ's sake. Saints may much more glory in these, than Soldiers do in the Scars of their Wounds. Was it not more Honourable for some of the clean Creatures preserved in the Ark, afterwards to be offered in Sacrifice to God by Noah, than for the unclean Creatures to survive them, or for other Creatures to perish in the Deluge? Gen. 8. 20. Sufferings for Christ are part of our conformity to him in bearing the Cross, and Testimonies of our Adoption, that

that being chosen out of the World, and called into the Kingdom of Christ, therefore Earthly Men hate and abhor us, Joh. 15. 19. *The Sufferings of Saints are short, their Evil things are measured by days,* Psal. 94. 12, 13. *but their Good and Happiness is commensurate to Eternity,* 2 Cor. 4. 17. *They drink of a Cup of Afflictions, but it is a Cup like Christ's in this, that it passes away by our drinking of it,* Matth. 26. 4. *Wicked Men shall drink of the Cup of Wrath, and yet it shall always abide at their Lips; but Saints shall drink of Christs' Cup of Sufferings, and the Cup shall pass away, their Tears shall be dried up, their Warfare shall be finished; sorrow and sighing shall fly away;* Weeping shall endure but for a Night, Joy shall come in the Morning, Psal. 30. 5. *After the smoaking Furnace of Bondage and Sufferings, shall come the burning Lamp of Deliverance and Liberty,* Gen. 15. 16.

6. *God sees and will reward the Sufferings of his Saints,* Rom. 8. 18. 2 Cor. 4. 17. *Though God doth set forth some of his People as* men appointed to death, 1 Cor. 4. 9. *yet he hath not appointed them to Wrath, but to obtain Salvation by Jesus Christ,*

Christ, 1 Thess. 5. 9. The Flowers indeed make long Furrows on them, but God sowes them with the Promise of Everlasting Life; while Men think to destroy their Gold of Grace, God is refining them from their Dross of Corruption; while Enemies would blow away the good Wheat that is in them, God is winnowing them from their Chaff. As Xerxes stood on the Shore, and beheld the Sea-fight of his Men with the Grecians, and when any of his Captains fought valiantly, he had his Scribes by him, to write down his Name, and the Name of his City and Ship, that he might reward him: (See Herod. Hist. l. 8.) So Christ is on the calm Shore of a blessed Eternity, he beholds all the Courage and Conflicts of his Servants, he registers all in his Book, and takes it on account in order to an eternal Reward.

7. Consider the Benefit that hath accrued to the Church, and the Advantage that hath redounded to the Kingdom of Christ, by suffering Saints. When Saints have suffered Death for Christ, their Carcases have enriched and fatted the Ridges of Zion's Field, their Blood hath watered the Furrows of Immanuel's Land, and made it more fruitful: When these Grains of Corn

have

have fallen to the Earth, and died, many more have sprung up in their room. Peter Martyr, *in* Rom. 8. 36. *excellently observes,* That the Gospel hath been propagated in the World by Miracles and Torments; by Works done above the Power of Nature, and by cruel Sufferings, patiently and joyfully endured, beyond the strain or strength of Flesh and Blood. *These were wonderful Attestations to, and Confirmations of the Truth of the* Christian Religion.

8. *Let us consider, That Christ's Interest shall at last be prevalent, victorious, and triumphant. Crafty Worldlings desire to be of the strongest side;* The Decree of Heaven, *Psal.* 2. 7. *and the* Zeal of the Lord of Hosts, *is for the Establishing of the* Kingdom of Christ, *Isa.* 9. 7. *The Nations indeed have their time, and are angry with Christ and his People; but the time of his Wrath will also come,* Rev. 11. 18. *when he will tread them under his Feet, punish and destroy them for ever,* Psal. 110. 1. Psal. 21. 8, 9. Luke 19. 27. *God the Father hath promised to make all Christ's Foes to be his Foot-stool:* Though *Jacob* be but a Worm, yet shall he thresh the Mountains,

Mountains, Isa. 41. 14, 15. And though Zion be as a Tabernacle, weak and contemptible in the Eye of the World, yet its Stakes shall not be removed, nor its Cords broken. Christ must reign, till he hath subdued all his Enemies; And though to serve Christ's Kingdom, seems to be as the Potter's Vessel, and his Enemies seem to have the Rod of Iron to dash it to pieces; yet Faith hath another View and Prospect of Things, it beholds all the adverse Powers of the World but as a frail Potter's Vessel, and Christ as having the Rod of Iron, and an Almighty Arm to use it, for the dashing of them to pieces.

This Treatise, My Lord, that I humbly present to Your Honour, is not unseasonable. If we look abroad into the World, we may perceive, that God hath made many Shiloh's among the Protestant Churches, Jer. 7. 12. and he sends us to those Shiloh's, to behold their Ruines and Desolations. We yet stand on the Shore, and behold the Shipwracks of others; but if he that Parts in the wild Ocean, and treads its mountainous Waves into a smooth Plain, doth not prevent, we may quickly feel and taste the same Fruits of Antichristian Rage & Fury.

My

The Dedication.

My Lord, *I have Dedicated this small Piece to Your Honour, as a Token of my Respects; and as a Testimony of my Gratitude to You, for Your Favour and Kindness expressed towards me, who am one of the meanest of the Servants of Christ. As the Sacrifices of the Law did not discharge the Debt of Sinners, but were yearly paid,* Col. 2. 14. *a Hand-writing, or Bond, by which they confessed themselves obnoxious to God their Great Creditor; so I presume not to pay my Debt by offering Your Honour this small Treatise, but to recognise my Obligations, and to confess my Engagements to Your Lordship. That the Wing of Providence may overshadow Your outward, and that the Well of Life may refresh Your inward Man; That You may be established in the sound Belief and exemplary Practice of Gospel-Truths, and so feel the Power and taste the sweetness of them, for Your Eternal Comfort and Happiness, it is the earnest Desire, and it shall be the fervent Prayer of,*

My Lord,
Your most Humble and
Obliged Servant,

Febr. 7. 1681.

SAMUEL TOMLYNS.

Heb. 13. 13.

Let us go forth therefore unto him without the Camp, bearing his Reproach.

IN the Twelfth Verse the excellent Author of this Epistle speaks of the Sufferings of Christ, as prefigured and typified by the solemn Sacrifice for Sin, that was Offered by the Jewish High-Priest on the day of Attonement. That Sacrifice was not offered on the Altar, as other Sacrifices were, but was burnt without the Camp, only the blood of the Sacrifice was brought into the most Holy Place, to make Reconciliation for Iniquity; and for this end was sprinkled on, and before the Mercy Seat; and the Fat of the Sin-Offerings only was burnt on

Lev. 16. 14.

the Altar, *Lev.* 16. 25. but the Flesh and Skins both of the Bullock and of the Goat that were offered for sin, were to be carried without the Camp, and there to be burnt, *Lev.* 16. 27. *vid. Lev.* 4. 12, 21.

These solemn Anniversary Sacrifices, offered on the great day of Attonement (being the tenth day of the seventh Month) did not only shadow out the Nature of Christ's Sacrifice, *viz.* that he was to be a Sacrifice for sin, *Isa.* 53. 10. 2 *Cor.* 5. *last*, but did also point at the very place of his Sufferings; that he should be carried without the Gates of the earthly *Jerusalem*, and there be put to death. When the *Israelites* were Travellers in the Wilderness, the Sacrifice was burnt without the Camp; but when they arrived at, and were fixed in *Canaan*, then the Sacrifice was burnt without the Gates of the City of *Jerusalem*: And Jesus Christ, to fulfill this Type, suffered without the Gate.

The Divine Penman of this Epistle proceeds, in the words of the Text, to improve the Doctrine that he had de-

delivered concerning Christ's suffering without the Gate, and on it doth ground an excellent Exhortation, and presse a weighty Duty, to wit, To *go forth to Jesus without the Camp, bearing of his reproach.* The Sufferings of Christ were not only expiatory, but also exemplary; they did not only serve to appease God, but also to instruct and animate men to tread in his steps, to imitate his pattern, to bear his Cross: As Christ was an Abject, so his people must expect to be Out-casts; the world that was so unkind to him, will not be friendly towards them; as he was treated as unworthy to live among men, so they must reckon to be cast out as unmeet to be accounted and reputed either as Parts of the Common-wealth, or Members of the Church; they must look to drink of Christ's Cup, and to be baptized with his Baptism; and so account themselves as Sheep for slaughter, as men devoted to death, as condemned Malefactors going without the Gate to Execution.

Rom. 8. 36. 1 Cor. 4. 9.

In the words we may observe these several Parts:

1. A Duty urged and enforced on the *Hebrews*, in which the Author of this Epistle doth comprize and comprehend himself; *Let us go forth to Jesus.*

2. The place to which they were to go; *viz. without the Camp.*

3. We have the difficulty of this Duty, and what it will cost us to comply with it, we must share in the *reproach and ignominy of Jesus Christ.* To be separated from the world, to be exclaimed against, to be hooted and pointed at by men, to be spoiled, imprisoned, condemned, and executed as vile Hereticks, as infamous Malefactors, carries in it a great deal of shame in the Eye of sense: When the people of God do suffer hard things, they that are either actors in their Tragedies, or spectators of their Miseries, are very prone and ready to conclude that they have committed some great evil of sin, and so deserved this evil of punishment. *I suffer* (saith *Paul*, 2 *Tim.* 2. 9.) *as an evil-doer, even unto Bonds.* And Christ foretels

tels to his Disciples, that the men of the world should *cast out their names as evil*, Luke 6. 22. and elsewhere, Matt. 5. 10, 11. he intimates, that Adversaries should *revile them, and speak all manner of evil falsly against them, for his names sake*. Nothing is more ordinary and common, than that the world should calumniate, brand, and black those that will not wear its Livery, and shape themselves after its Manners and Example.

And in these words [*bearing of his reproach*] we may discern and espy a motive and argument, secretly couched, to encourage and animate them to *go forth to Jesus, and to bear reproach*; for it is *his reproach*, we are no worse used and treated than our Lord was; we are but conformed to him in ignominy and revilings: Was the Prince of life, the King of glory, thus clouded and eclipsed, thus blackt and stigmatized by the world? and shall we be tender of our Names? shall we doat on our Credit, or be fond of our Reputation? shall we shrink and recoil from sufferings and reproaches, when the Son of God sub-

incited and yielded to them; when the great Captain of our Salvation passed through them to his Glory? O shall not this exceedingly hearten us to bear the Cross, to endure reproaches, when we imitate and follow Christ in all this, when he will account our sufferings and reproaches to be his, and will charge and punish wicked men, as having hated, reviled, and persecuted him in all they have done to us?

The Doctrine that I shall insist on from the words, is this,

That it is the Duty of Christians to go forth to Jesus without the Camp.

Three things are here to be explained.

1. What is meant by *the Camp.*

2. What it is *to go forth without the Camp.*

3. How Christians are said *to go forth to Jesus without the Camp.*

1. What is here meant by *the Camp?*

Answ. By *the Camp* I understand Cities, Towns, and the Society of the men of the world that live in them. There is in the word *Camp* an allusion to the Camp of *Israel* in the Wilder-

ness:

nots: And the phrase intimates the temporary, short, and mutable condition of men in this world. Though men have strong Houses, stately and beautiful Cities, yet all these are to be reputed but as weak Tents, as a Camp pitched down for a Night or two, and then suddenly removed. It's true, the men of this world would stay here, and fix their abode below on this earth, and when the Scripture paints out their inward desires and carnal affections, it describes them as *dwellers on earth*, *Luke* 21. 35. when as Saints are set forth but as *sojourners*, 1 *Pet.* 1. 17. and confess themselves *Pilgrims and Strangers*, *Heb.* 11. 13. yet when the truth of their state is represented to us, then they are set forth but as Travellers through the world, and their Houses are but as Tents, their Towns and Cities are but as a Camp, that they lodge in, in their passage towards Eternity. *The world passeth away and the lusts thereof*, 1 Joh. 2. 17. *The fashion of the world passeth away*, 1 *Cor.* 7. 31. Look to the Heavens above, to the Earth beneath, the Heavens shall vanish

away like ſmoke, the Earth ſhall wax old as a Garment, the inhabitants of it ſhall dye in like manner; There is nothing viſible but what is mutable, fitting and fading; we have no ſolid baſis, no ſure foundation to reſt on, till we come to Gods ſalvation that ſhall be for ever, and to his righteouſneſs that ſhall not be aboliſhed, *Iſa.* 51. 6. As Saints are ſaid to have their Camp, *Rev.* 20. 9. ſo we read of the Tents of Wickedneſs, *Pſal.* 84. 10. None have any ſure continuing and abiding ſtate in this world, all are travelling from hence, and journying towards another world: but yet this is intimated in the phraſe, that wicked men ſeem in the eye of ſenſe to be in a far better ſtate here, than the people of God; they are as Souldiers at reſt in their Camp, well lodged and accommodated in their Tents, under covert and ſhelter, in ſafeguard and ſecurity, not obnoxious to dangers and Enemies, as Gods people ſeem to be, that are turned and ſhut out of this Camp, that are expoſed to the rage of a fierce and purſuing Enemy, that are driven to and fro,

hurried

hurried up and down in the world, and may easily be gleaned, soon picked up and destroyed, as Souldiers that straggle from an Army, or are shut out of the Camp. The Apostle excellently describes his own and others state that were gone out of the Worlds Camp, 1 Cor. 4. 11. *Even unto this present hour we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place.* Wicked men are often as Souldiers well defended by the walls of their Camp, when Gods Saints are exposed to storms of sufferings, to the inroads and invasions of Enemies.

2. What is it to *go without this Camp?*

I Answer, Several things are meant by this expression:

1. The *Hebrews* are exhorted to forsake the Temple, the Ceremonial Worship, and the Mosaical Pedagogy: Not to cleave to, or build upon those Sacrifices or Ceremonial Worship that was carried on within the walls of the earthly *Jerusalem*, and that the Priests were daily conversant about in the Temple; but by Faith to go forth to the Sacrifice of Christ, by Faith to cleave to,

feed

feed upon that as all-sufficient for the purging of their guilt, the filling and satisfying of their souls. The very offering and burning some Sacrifices for sin, on the solemn day of Attonement (no part of which did redound to the Levitical Priests, and that they had no right to eat of) did point at the great and true Sacrifice of the Messiah; the benefit of which should not accrue or be imparted to those that did still stick to the Sacrifices of the Law, and adhere to the Mosaical Ceremonies, and seek their reconciliation and salvation by repeating of them, and continuing in the practice of them. If men stick to, and trust on any thing but Christ and his Sacrifice, for righteousness and justification before God, they hereby cut themselves off from Christ, and have no right to the benefit of his Sacrifice: He will not share the glory of our Justification with brutish Sacrifices, or mens own Works. *O foolish Galatians* (saith *Paul*, *Gal.*3.1.) *who hath bewitched you, that you should not obey the Truth!* that is, that you should not, according to the Gospel, trust on, and

and cleave to Christ and his righteousness only for your justification and acceptance before God? Hath not Christ been evidently set forth as crucified before your eyes? Hath not the greatness of the Sorrows and Sufferings of the Son of God, have not the ends and design of his Death been in a lively manner painted out before your Eyes? And can you think after all this, that Christ will admit Mosaical Ceremonies, or Man's Works, to be Partners with him in the Great Work of Justification? Is there any need of Mixtures or Additions of our own to be joined to the Sacrifice of Christ, as a supplement to supply any defect that is in the Death of Christ, as to the attaining of this great end of our Justification? No, we must renounce all Ceremonies, Sacrifices, Works of our own, and go out to Jesus, and adhere only to his Sacrifice, for the purifying of our Consciences, and removing of our Guilt.

2. When the Apostle saith we should go out from the Camp, he means we should Renounce and be ready to Relinquish the Favour, the Friendship, the

the Society of the Men of this World, and when we cannot poſſeſs and enjoy them, and yet be Faithful to Jeſus Chriſt, to go forth from Towns and Cities, and bereave our ſelves of our Houſes, Eſtates, and outward Worldly Comforts, when we cannot retain them without diſhonouring Chriſt, wounding Conſcience, ſtaining our Garments, and hurting our Souls. Our Love to Chriſt muſt be the Reigning, Sovereign, and Supreme Love in our Souls, and muſt give Rules and Laws how long we ſhall retain, and when we ſhall diſmiſs and caſt away outward things. When they tempt us from Chriſt, to ſtay with, and cleave to them, we muſt grow jealous of them; and our jealouſie muſt be cruel as the Grave, *Cant.* 8. 6. Then we muſt hate and forſake whatever is ſweet and dear to the Natural Man, and is like to prove a fatal ſnare to our ſouls, a bribe from Satan to buy off our love from Chriſt, and to tempt us from our Loyalty to this glorious King, and from our Chaſtity to our heavenly Husband; in this caſe we muſt turn the world out of our hearts,

hearts, cast it out of our hands, throw all things below behind our backs, and follow Christ. Thus *Moses* may be said *go without the Camp*, when he renounced and relinquished the Honours of *Pharaoh*'s Court, all the Pleasures and Treasures of *Egypt*, joining himself to his Brethren that were the Servants, Worshippers, and People of God. He might have kept himself in *Pharaoh*'s Court and Palace, and been unconcerned at the burdens and bondage of the *Israelites*; he might have lived as in a strong and safe Camp: But *he refused to be called the Son of* Pharaoh's *Daughter, and chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin that were but for a season; esteeming the Reproach of Christ greater Riches than the Treasures of Egypt*, *Heb.* 11. 24, 25, 26. So those eminent Saints and Worthies that we read of *Heb.* 11. 37, 38. did *go forth without the Camp*, when they left Cities and Towns, forsook their Houses, and wandred up and down in Desarts and Wildernesses, were clothed but with Sheepskins and Goats, and had no other Chambers or

Beds

Beds to lodge in but Caves and Dens of the earth; they had hard Fare, vile Rayment, and bad Lodging, while others had delicious Feasts, costly and gorgeous Garments, warm Chambers, and soft Beds.

Object. But how may it bee said that Christians *go forth without the Camp*, or that it is their own voluntary and free act, when indeed the world casts and drives them out? as *Isa.* 66. 5. *Your Brethren hated you, and cast you out for my Names sake.* *John* 9. 34. it is said, the Pharisees and Jews cast out the man that spake honourably of, and gave glory to Christ. So *Luke* 6. 22. *They shall separate you from their Company, and cast out your Names as evil:* In these words Christ seems to allude to the Custom of the Jews, that when they excommunicated a man, did blot out his Name from their Publick Registers and Records, as a man that was spiritually dead, and no longer to be reputed as a Member of their Church or Synagogue. So that it seems the world obtrudes and imposes sufferings on the People of God; how then are they ex-

exhorted, or said to go out of the Camp?

Answ. These things may well consist together, and do not justle or contradict each other; as 2 *Chron.* 26. 20. the Priests are said to thrust *Uzziah* out of the Temple, and yet he himself is said to haste to be gone, as he was willing to withdraw in the sense of Gods hand stretched out against him; so the World casts out, and yet Saints *go out without the Camp.* The Men of this Earth are bent and rage against the Saints of the Most High; yet if they would recede from the Truth, and decline from the pure Worship of Jesus Christ, if they would send an Ambassy to the World, pray for conditions of Peace, *Luke* 14. 32. be brought to their Lure, and stoop to their Wills, they might be reconciled to their Enemies, and gain their Favour, *Heb.* 11. 35. They were tortured, and accepted not of deliverance: after they had some taste of Torments, some sence and feeling of Anguish and Pain, their Enemies ceased a little time from their cruelty, gave them some respite and interval

Interval of Ease, and then fell to colloguing with them, and alluring of them, and making them fair. Promises of Life and Preferment, if they would desert Gods Truth and Worship, and comply with their Will; but these Spiritual Champions disdain such Offers and Terms; *They accepted not of deliverance, that they might obtain a better Resurrection.* So Christs sincere Disciples do in Christs Language take up their Cross, *Matth.* 16. 24. as they chuse rather to suffer than to sin, *to go without the Camp* and please God, than to stay in it and displease him: there needs no other Cords but their own fervent Love to Christ, and their fixed purposes to be faithful to him, to bind these voluntary Sacrifices to the Altar of sufferings, *Psal.* 118. 27.

3. How, and in what sense, may Christians be said *to go forth to Jesus without the Camp?*

Answ. When we own Christs Truth, avow his Ways, adhere to his pure and spiritual Worship, join our selves to him by a firm and lively Faith, and cleave to him with full purpose of Heart, forsaking

saking all things for him, then we go to Jesus; hereby we declare whose we are, to whom we belong, and whom we will follow even to the Death: We go forth to Jesus, when we are ready to be bound, and to die for his sake; when we are conformed to him in Sufferings, and submit to be used and treated by the World as Jesus Christ was: He was no Citizen, Darling, or Favourite of this World, as soon as Born he experimented what the courtesie, he tasted what the kindness of the World was to him; there was no room for him in the Inn; he was thrust out into the Stable; and laid in a Manger: Afterwards the Worlds enmity did more ripen, and rise to a greater height, he was filled with Sorrows, loaded with Sufferings, crowned with Thorns, bathed in his own Blood: These were the Fruits that Heavenly Husband-man received from his own ungrateful Vineyard: and when we consent to have Fellowship with Christ in his Tribulations, then we go forth to him, when we are contented to bear

reproaches and disgraceful Sufferings from the World, for his sake to be cut off from the Esteem, Favour, and Society of the World; to be excluded from their Company, Dainties, and Delights; to be removed from Men as Lepers, and condemn'd Malefactors, (for such were disgracefully turned out of the Camp of *Israel* of old, *Numb.* 12. 10. 14. *Lev.* 24. *v.* 23.) as Christ was carried without the Gate, being condemned to Death, as if he had been a Blasphemer against God, and a Traytor against *Cæsar*.

Object. But here it may be questioned, how Christians can be said to go forth to Jesus without the Camp? Doth he still stand without the Camp, is he yet Suffering without the Gate; or hanging on the Infamous Cross, on the Fatal Tree?

Answ. It is true, that the Personal Sufferings of Christ are at an end; God hath taken him from Prison and Judgment: He hath raised him from the Grave, and exalted him at his Right Hand, Tears are wiped from his

his Eyes; and a Maſſy Glittering Crown is ſet on his Head. He is entred into his Royal City and Palace, placed in his Throne, and Feaſted with all the delights of the Heavenly Paradiſe; but yet Chriſt ſuffers and is Perſecuted in his Members, *Acts* 9. 4. *Saul, Saul, why Perſecuteſt thou me?* His Goſpel, his Intereſt, his People are diſcountenanced and frowned upon by the World; they are not entertained, but are rejected of the Men of this Earth, and in this reſpect Chriſt may ſtill be ſaid to ſtand without the Gate, and to be put without the Camp; his Truth, his Worſhip, his People are diſgraced, and diſdained by the World, *Luke* 19. 14. His Citizens hated him, after he was gone into a far Country, even into Heaven; and ſent a Meſſage after him, to expreſs they held the ſame fixed reſolution; that he ſhould not Reign over them: Mark this Expreſſion, *they ſent a Meſſage after him*; they did not only declare their contempt and enmity to his Face when he was yet preſent as to his Humane Nature in the World; but

they continue their disloyalty, they persist in their Rebellion against him: They do not repent of their former rejection of him, and Cruelty practised on him; they are no better Natured towards him now he is in his Exaltation, then they were in his state of Humiliation; they are as fierce against, and injurious to his People, as they were to him in his own Person; so many Saints as they slay, so many Martyrs as they cut off, so many Messengers they send to Heaven to relate to Jesus Christ their obstinate Malice and Rebellion against him. As *Stephen* soon after Christ, so many thousands of Saints that have suffered since, have been sent on this Message to Heaven; to declare that the World will not have Jesus Christ to Reign over them: And in this respect we may be said still in our Sufferings to go forth to Jesus without the Gate. This I take to be the Sense, principal scope and intendment of this Divine Writer in this Verse and therefore I shall suit my subsequent Discourse to this, as the main design

design of the words, and shall proceed to give Reasons why Christians must go forth to Jesus, enduring contempt and Reproachful Sufferings for his sake.

1. *Reason.* Christians must go forth without the Camp to Jesus; because they are not of this World: Christ twice in that Excellent Prayer in the 17*th* of *John* mentions and insists upon this, *John* 17. *v.* 14. 16. *they are not of the World, as I am not of the World*; and the same words are repeated in the 16*th* Verse; his People much needing the Care, Protection, and Comforts of the Father on this account: Believers are said to be Redeemed from the Earth, from among Men, and out of every Kindred, Tongue, People, and Nation, *Rev.* 14. 3, 4. *Rev.* 5. 9. *Christ gave himself for their sins, to deliver them from this present Evil World*, Gal. 1. 4. *And he hath chosen them out of the World*, John 15. 19. that they may not continue, be condemned, and perish for ever with the World; and shall not Saints by an Overt-act own and avow this

Truth, that they are not of the World; and be ready and willing to go without the Camp; and by this declare they are not of the same Piece, are not of the same Spirit with the World; that though they have lived and conversed among the Men of the World, yet they are not of their Body and Fraternity, but being Redeemed from their vain Conversation, and translated into the Kingdom of Gods Dear Son, they are Related to him as Members to a Head, as Subjects to a King? When Saints leave their Habitations, Estates, and all converse with the Men of the World for Christs sake, they manifest they are not of the World, and that their Hearts, Hopes and Treasure is not here below.

2. *Reas.* All the Happiness of Christians is laid up in Christ: *He is their life*, *Col.* 3. 4. *The Lord their Righteousness*, Jer. 23. 6. *He is their Peace*, Eph. 2, 14. *He is their hope*, 1 Tim. 1. 1. He dwells in them as the *hope of Glory*, Col. 1, 27. Yea he is said to be *all*, *Col* 3. 11. Christ is all, and Christians are

are ſaid to be *compleat in him*, Col. 2. 10. they have all that is neceſſary, excellent and truly deſirable in him, and therefore well may they be required to *forget their People, and their Fathers Houſe*, to leave and forſake all for him, *Pſalm* 45. 10. O! ſhall we not go forth to him that is our Life, Righteouſneſs, Peace, and hope of Glory?

3. *Reaſ.* Chriſt for our ſakes was led without the Gate of the Earthly *Jeruſalem*: Jeſus that he might Sanctifie the People, Suffered without the Gate: If he had not carried our ſins, and expoſed himſelf to endure our Curſe, he could not have faln into the Hands of his Enemies, and been Nailed to the Croſs; it was our Iniquities, and his own love that made him ſo weak; otherwiſe all the Power of the World could not have impoſed Sufferings on the Son of God, or have bound this Lamb of God to the Horns of the Altar. But he put in his own Name into our Bond; he became our Surety, and thereby caſt a Vail on his own Holineſs and Righ-

teousneſs, and was not dealt withal by God as he was in himſelf Holy, harmleſs, undefiled, but as made ſin for us; our guilt being transferr'd, our Iniquities being laid on him: Thus he that knew no ſin in himſelf, became *a Man of Sorrows and acquainted with Grief*, Iſ. 53. 3. he was as a Worm for the World to tread on, *Pſ.* 22. 6. a mark for Men to ſhoot at; the true Ark of Salvation, not only aſſaulted with Waves below, but beat on with Storms from above; the Windows of Heaven were opened as well as the Fountains of the great Deep below were broken up: *For it pleaſed the Lord to bruiſe him, he did put him to grief*, Iſ. 53. 10. he had not only a Baptiſm in a Sea of Sufferings without, but he drank in a Cup of unexpreſſible Sorrows. *The Waters came into his Soul*, Pſ. 69. 1, 2. He complained in his Agony in the Garden, *that his Soul was ſorrowful to the Death*, Mat. 26. 38. *his Soul was troubled*, John 12. 27. And his Holineſs

2 Cor. 5. 21.
Iſ. 53. 6.
Gen. 7. 11, 12.

lineſs was thus Vailed by our ſins, that our ſins might be Vailed by his Obedience, and covered by his Righteouſneſs; he was the ſlain Goat, as he was delivered for our ſins; and he was the ſcape Goat, as he carried them quite away, *and was raiſed again for our Juſtification*, Rom. 4. *laſt*. The Sacrifices that were ſlain and burnt on the Day of Atonement, Figured Chriſts, as I have already intimated: Theſe Sacrifices were ſo charged and loaded with the ſins of the People of *Iſrael*, in a Type, that he that carried them forth and burnt them without the Camp, was to waſh his Cloaths, and bathe his Fleſh in Water, and then be admitted into the Camp; ſo he that led forth the ſcape Goat on whom the Iniquities of *Iſrael* were laid, was to waſh his Cloaths and bathe his Fleſh in Water before he could be received into the Camp; they ſeemed ſo to be defiled by touching Sacrifices on whom the ſins of Men were laid; and ſo Chriſt was Condemned, and caſt out of the Gates of *Jeruſalem*, as if he were a very unclean,

unclean, loathsome, and abominable Person; having yet no sin of his own, but being burthened with the sins of his People. O! what reproach was this, for Jesus to be separated and thrust out from among the Citizens of *Jerusalem*, and then as a Sacrifice to be burned in the Fire of the Vengeance and Wrath of God without the Camp; as those Sacrifices for sin were burnt in Material Fire without the Gate, on the Day of Atonement! And this is further to be observed, that the Blood of these Beasts, so charged with sin, was yet brought into the most Holy Place in the Temple, to sprinkle the Mercy Seat, and to make Atonement by it in a Type; even so though Christ died as an Infamous Person in the Eye of the World, and as one charged with the sins of his People, in the account of God, yet his Blood as most precious, is brought into the true Heavenly Sanctuary, cries in the Ears of God, and is pleaded before his Glorious Throne, for the blotting out our sins, and the making our Peace with God.

God. Thus our Transgressions (which are our true and real shame) and Reproaches are covered, and wiped away before the Lord: O! did Jesus Christ die to take away those sins that would have been our Eternal Infamy and Reproach, and shall not we willingly go forth to Jesus without the Camp, bearing the just and undeserved Reproaches from the World?

4. *Reas.* The World still banishes Christ, thrusts and keeps him out from among them: This is their Language against God and his Son Christ, *Come let us break their Bonds in sunder, and cast their Cords from us*, Psalm 2. 1, 2, 3. *Cause the Holy One of* Israel *to cease from before us*, Is. 30. 11. *We will not have this Man to Reign over us*, Luke 19. 14. his word hath no place in them, *John* 5. 38. 42. and the love of God and Christ dwells not in their Souls; and may I not here apply the words of the Prophet *Jeremiah*, *They have*, saith he, *rejected the Law of the Lord, and what Wisdom is in them?* Jer. 8. 9. so I may say, the World rejects the Lord

Lord of this Law, and what Wisdom or Excellency is there in them? O! shall we value the Favour, Esteem the Friendship or Communion of such a World as rejects Jesus Christ? It is related of Bishop *Ridley*, that it repented him that he had Eaten and Drank, that he had accepted any Meat or Entertainment in the House of a Princess that refused to hear the Gospel Preached, when it was by him offered to her; and shall we Magnifie the kindness of a World that is unkind to Jesus Christ, will not yield to his Authority, entertain his Kingdom, submit to his Laws, or accept of his Salvation? O! should we not call that Place, and those Persons *Ichabod*, 1 *Sam.* 4. *two last Verses*, that thrust away Christ, will not suffer him to dwell and reign among them? Where is Glory, if Christ be excluded and kept out? what is Trade, Honour, Riches, if Christ be absent? O! how desolate, how solitary, how uncomfortable should that place and people be to us, where we may not profess Christ, may not Worship him,

Fox Martyr.

him, and enjoy Communion with him in his Ordinances? If the World rage againſt us, would ſeparate us from Chriſt, and obſtruct our Converſe with him, how freely and readily ſhould we go out from ſuch a World. When the *Iſraelites* by their Idolatry had highly provoked God, and done much to drive him away, and to berave themſelves of his Gracious Preſence among them, *Moſes took the Tabernacle and Pitched it without the Camp, far off from the Camp, and thoſe that ſought the Lord went out of the Camp, unto the Tabernacle to Worſhip God*, Exo. 33. 7. So truly the World ſets up ſo many Idols of jealouſie in their Hearts, and ſo put the ſtumbling Block of their Iniquity before their Faces, that Chriſt cannot delight in them, or dwell among them; his Tabernacle is (as I may ſo ſpeak) Pitched without this Camp, and ſhall we not go forth to the Tabernacle of Chriſt, and enjoy Communion with him; though by this we loſe a place in the

2 *Chron.* 11. 14. 16. *as the* Levites *and* Iſraelites *came away to* Jeruſalem.

the Worlds Camp? O! will you not follow Christ, and resort to him? will you prize their Favour, or court their Friendship, that slight and reject Jesus Christ? As, *Amos* 7. 10. the Idolatrous Priest accuseth *Amos* the Prophet of the Lord to the King of *Israel*, and saith, *the Land was not able to bear his words.* And Ezek. 3. 7. *the House of* Israel *will not harken unto thee, for* (saith God) *they will not harken to me.* Jer. 12. 8. *Mine Heritage is unto me as a Lion in the Forrest, it crieth out against me, therefore be hated and forsook it.* And shall we linger and stay in such a Camp where God and Christ are not listened too, where the Word will not, cannot be born; where Sinners indeed cry out against God, when they pretend only to declaim against and revile Men? *O Righteous Father* (saith Christ) *the World hath not known thee*, John 17. 25. As for Christ *he was in the World, and the World was made by him, and yet it knew him not*, John 1. 10. *and the Spirit of Truth the World cannot receive, because it knoweth him not*, John 14. 17. And should

should we be much concerned or dejected, if such a World doth not know us, 1 *John* 3. 1. but reproaches, and casts us out?

5. *Reas.* We cannot be Faithful to Christ, or enjoy Communion with him for ever; if we do not go out to him without the Camp, if we do not venture and Sacrifice all for Christ; if we be ashamed of him before Men, he will be ashamed of us before his Father and his Holy Angels; if we deny him, *Mat.* 10. 32, 33. he will deny us; but if we confess him he will confess us before his Father in the Great Day of Judgment: We cannot serve two Masters, *Mat.* 6. 24. especially when those are contrary to each other, and each of them demands our whole Heart and Service; we cannot please God, Christ, and the World too. *Know you not that the Friendship of this World is enmity with God? whosoever therefore will be a Friend of the World, is the Enemy of God,* Jam. 4. 4. You cannot keep in with the World, but you must break with God; you cannot gratifie and oblige

the

the World to you, except you will fashion your selves according to its Pattern and Example; you must drink in its Corruptions, stain your selves with its Filth, and run with them to the same excess of Riot, else they will exclaim against you, and speak Evil of you, 1. *Pet.* 4. 4. If you have not ductile Consciences, flexible and compliant Spirits and Tempers, if you cannot change, say and unsay, the World will not care for you; it will be hard (if not impossible) to keep in with the World: and that Soul is in a most dangerous case, that is fixed and resolved in this, that he will be the Friend of the World, that he will not venture the Frowns of Men, or hazard his stake in the World, that will not suffer Shipwrack of his Interests and Concerns on Earth. If a Man be thus Principled and affected, he is the Enemy of God and Christ; he doth prefer something else before and above them; he will swallow and practice that which is very grievous and displeasing to God, rather than be undone by Men; and hereby

hereby he proclaims his Enmity against God; therefore this should be rooted and riveted in our Hearts, that we must suffer with Christ, if we would Reign with him; we must be Faithful to the Death, if we would receive the Crown of Life, *Rev.* 2. 10. And *Paul* saith, 2 *Tim.* 2. 11, 12. *This is a Faithful saying, that if we be Dead with Christ, we shall live with him; if we Suffer with him, we shall Reign with him; if we deny him, he will deny us.* It is observable, how the Apostle ushers in this Assertion, what a Character of Truth he puts on this Sentence: *If we Suffer with him, we shall Reign with him; this* saith he, *is a Faithful saying*: Why should he preface thus these two Verses, but because he saw there was need of it? Flesh and Blood can hardly swallow and digest this Doctrine of Suffering: How do men stretch their Wits to distinguish themselves from under an Obligation to Sufferings? How do they dread and recoil from the Cross? surely they may reign without sufferings; Christ will not be so hard to

them, as to deny and reject them, if they shrink and comply in dangerous Times: But let not Men beguile and deceive themselves, the Apostle is peremptory in this, he doth not, he cannot mince the Matter, this is a Faithful saying, if we suffer we shall reign with Christ; if you refuse Christs Cross, you refuse his Crown.

6. *Use.* We should go forth to Jesus without the Camp; for it is but little that we leave or lose by owning and cleaving to Jesus Christ: The Holy Ghost disgraces, debases, and lays low all the Grandure and Glory of the World; by calling it a Camp: O! what a short and mutable thing is a Camp! How easily is it removed, how soon is it gone? *Our Life is but a Vapour that appeareth a little while, and then vanisheth away*, Jam. 4. 14. *Our Days on Earth are but as a Shadow that fleeth away and there is no abiding*, Job 14. 2. 1 Chron. 29. 15. *Man is like the Flower and the Grass of the Field, a Wind comes over it, and quickly withers this Flower, and blows out this Lamp of Life*, Ps. 103. 15, 16.

The Sentence is already past, *Dust thou art, and to Dust thou must return*, Gen. 3. 19. *The Body is dead by reason of sin*, Rom. 8. 10. If God doth but loose our Cords, our Tent will presently drop down to the ground; if he say return, we must presently lie down in the Dust, *Psalm* 90. 3. If he give out the Sentence, *Jer.* 15. 1. *Let them go forth*, there will be no continuing in the Camp, no staying in the World; if you cleave and cling to the World never so fast, if God saith, *let them go forth*, you must be removed from hence: Those who embrace and hug their Earthly Comforts and Enjoyments most, must be stript and deprived of them whether they will or no: *The wicked is driven away in his wickedness*, Prov. 14. 32. *As the whirle wind passeth, so the wicked is no more*, Prov. 10. 25. *He shall be driven from light into darkness, and chased out of the world*, Job 18. 18. *His substance shall not continue, neither shall he prolong the perfection thereof upon the earth*, Job 15. 29. *God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy*

Dwelling-place, and root thee out of the Land of the living, Pſ. 52. 5. In this Verſe we may obſerve an Elegant Climax: It is ſaid, God ſhall pluck a Wicked man out of his Dwelling-place: but yet may he not continue and flouriſh elſewhere? No, God ſhall root him out of the Land of the living: But if he be rooted out of the Land of the living, may he not find Favour and Mercy in another world? No, to this it is anſwered, *God ſhall deſtroy thee for ever*: God ſets the men of this Earth in ſlippery places, he caſts them down into deſtruction, *Pſ.* 73. 18. Thoſe that will not go without the Camp to Jeſus, that hold faſt their Riches and Honours, how ſoon may they be bereaved of them? *Micah* 1. 15. *I will* (ſaith God) *bring an Heir unto thee, O Inhabitant of* Mareſhah: And what Heir is meant? By an Heir here the Lord intends Robbers, and Spoilers, which he would let looſe to break in upon them: ſuch Heirs as they never thought of or intended. When men, by their care and induſtry, have been like Birds laying up, and filling

filling their Nests with Riches, as Eggs, a Robber may come and take all away, as *Is.* 10. 14. the King of *Assyria* glorieth, *My Hand hath found as a Nest the Riches of the people; and as one gathereth Eggs that are left, have I gathered all the Earth*: It will be our Wisdom and Interest, to make a Virtue of Necessity: We must forsake these things whether we will or no; and is it not better to relinquish them for Christ, which will turn to our account, and unspeakable advantage? And is it any great matter to leave a mutable Camp, a weak Tent? if we look upon things with a Spiritual Eye, and judge right judgment, we shall have very low thoughts of all Natural Excellencies and worldly Glory: Observe how the Scripture represents these things, as passing and perishing, *Their Beauty shall consume in the Grave from their Dwelling*, Ps. 49. 14. *Doth not their Excellency that is in them go away?* Job 4. 21. *All Flesh is Grass; and all the goodliness thereof is as the Flower of the Field*, Is. 40. 6. *When they die they shall carry nothing away, their Pomp*

and their Glory ſhall not deſcend after them, Pſ. 49. 17. And ſhould we ſtick at going out of ſuch a Camp, where Beauty conſumes, Excellency goes away, all the Goodlineſs of the Fleſh fadeth, and all the Glory of it vaniſheth away?

7. *Reaſ.* We ought to go forth to Jeſus; for then there will be a happy iſſue of all our Sufferings, a good return of our Venture, a full Compenſation of all our Loſſes: Jeſus was led without the Gate, was put to a ſervile, ignominious, and painful Death; but did God leave him in the Hand, and under the Power of Enemies? Did he ſink under the burden of his Sorrows? Was he ſwallowed up in a Sea of Sufferings? Hath he not aboliſhed Death? Hath he not overcome the World, led Captivity Captive, and Triumphed over the Malice of Earth, and the Rage of Hell? Is he not returned to his Father, arrayed with the Spoiles of his Enemies, and the Trophies of his Victory? Is he not entred gloriouſly into his Royal City above? *Hath not Gods Salvation*

ſet

set him up on high? Pſ. 69. 29. And may we not with comfort look up to Jeſus Chriſt, Exalted at the Right Hand of God, as *Joſhua* and the *Iſraelites*, fighting in the Valley, might with hope look up to the lifted Hands, and elevated Rod of *Moſes* in the Mount? *Exod.* 17. 8, 9, 10, 11, 12. As God did not deſert the Head Chriſt, ſo he will not forſake his Members: May we not ſee the Event of all our troubles in the iſſue of Chriſts Sufferings? May we not from his Victory, gather matter of hope as to our ſucceſs? Thoſe that go forth to Jeſus, will he not lead them unto Glory? *Heb.* 2. 10. Hath he not pray'd that they may be with him, *John* 17. 24. and promiſed that he will come again and receive them to himſelf, that where he is, they may be alſo? *John* 14. 23. Suffering Saints ſhall not always ſtand without the Gate; or be hurried up and down in this Wilderneſs; Jeſus Chriſt will lead them to a bleſſed City of Habitations, *Pſ.* 107. 7. He will carry his Flock into delicious Paſtures in the Paradiſe of God;

he will lodge his Brethren in his Fathers House; he will conduct his Spouse into that Royal Bride-Chamber that is furnished, and gloriously adorned above: Saints shall come out of their great Tribulations, and be before the Throne for ever, *Rev.* 7. 14, 15. Crying, Pain and Sorrow, and all Afflictions will pass away: *Death shall be swallowed up into Victory: All Tears shall be wiped from their Eyes, and their reproach and rebuke shall be taken away, and cease from all the Earth*, Is. 25. 8. The next words to the Text do mention an abiding City that Believers do look for, *Heb.* 13. 14. Jesus was reproachfully led without the Gate of the earthly *Jerusalem*; that he might with Honour and Glory lead his Saints within the Gates of the heavenly *Jerusalem*: O! will you not prize this goodly and glorious City, *whose Walls are Salvation, and whose Gates are Praise?* Is. 60. 19. Will you prefer a being in an uncertain and momentary Camp, before a place in an Eternal City? Do you dread the loss of your Camp? And will you not.

not much more fear exclusion out of this Blessed City? *John* 12. 42. *They feared to confess Christ, lest they should be put out of the Synagogue*: But should we not much more dread to deny Christ, lest we should be shut out of the City of God? Would you have a place of Rest, of Honour, of Eternal Pleasures, after your Days of Vanity and Sorrow? O! then go out to Jesus, and this Captain of Salvation will convey you safe to this desirable and glorious City; where your Heads shall be Crowned with Honour, and your Hearts be filled with Triumphant joy for ever.

The Use of the Doctrine.

Use 1. This may reprove those that are unwilling to own and confess Christ, to go forth to him, or to appear for him: How many Formal Christians think they may tarry in the Camp, they may retain the friendship of the world, they may preserve their Honour, Profits, and Civil-Interests, and

yet

yet keep in with Jesus Christ too? As *Nazianzen* speaks of some that judged they might, as in a Dance, go in the middle, leading Christ in one, and the World in the other hand. And God complains of the Idolatrous Jews, that *they enlarged their Bed*, Isa. 57. 8. as if they would make room for a lawful Husband and an Adulterer too: Are not too many thus affected, that as double-minded men waver, fluctuate, and stagger between God and the World, Christ and their own Carnal Interests? These account it harsh Doctrine, to be told they must go without the Camp to Jesus; that they must lose their Friends, cast off and detest their nearest Relations, and turn their backs on all that is sweet and dear to them in the World. O how do they find fault with, and cry out against these things as very unmeet and unreasonable to be imposed on them: What, shall they be ruined and undone in the World for an Opinion or Practice of Religion? This is very hard and bitter to flesh and blood; they would have Christ to come within the Camp

to

to them, they would not go without the Camp to him: They would have the Son of God to indulge them, and dispense with them so far as may save their stake, and comply with their carnal interest: They would reconcile God and the World; and so serve two Masters, reap two Crops, and enjoy two Portions; have the beams of the Worlds favour, and the Light of Gods Countenance too: But how grievous and unpleasant is it to hear that they must strip themselves of all seen things, for love to an invisible Lord, and in expectation of a future and Spiritual Happiness? How doth the Flesh murmur and repine at the leaving and loss of all its present Possessions and Enjoyments? When men have laboured and toiled in the World to get an Estate, what shall they cast all away in a moment, and not enjoy the Fruits of their labours? Yet thus Christs Disciples did, they had toiled all Night, at last by Christs direction, casting of their Nets, they had inclosed a great number of Fishes; yet they were not so pleased

and

and delighted with this large and rich draught, but that when they came to the Shoar, *they forsook all to follow Christ*, Luke 5. 6, 7. 11. How contrary are those then to this Doctrine and Duty, that would indent and compound with Christ, that he should bring them a smoother and easier way to Heaven, than those have gone, who through many Tribulations have entred into the Kingdom of God, and who will vary their Course as the Winds do shift and change, and follow Christ but as the Young-man did, who left his Garment and fled away naked, when Christs Enemies endeavoured to take hold of him by it? *Mark* 13. 51, 52. So when the world takes hold of them by the Garment of their Profession, they leave it and fly away shamefully naked, as to their Souls.

Use 2. This Doctrine should put us on the Tryal and Examination of our selves; are we willing and ready to go forth to Jesus without the Camp, bearing of his Reproach? In order to the discovering of the frame of your

your Hearts, and the truth of your Spiritual State, let me propound a few serious Questions to you.

Quest. 1. Have you set down and counted the cost, what it will stand you in to be Christians indeed? Are you furnished with Spiritual Money in your Hearts, to go through with this Building, and to bring it to perfection? *Luke* 14. 28, 29. Have you well considered and weighed all the hazards, losses, and sufferings that do attend the Profession of Christianity; that the Fine may rise very high; the Furnace may be heated very hot? *Phil.* 3. 8. τὰ πάντα ἐζημιώθην, *For whom I have been Fine at all*; or, as our Translation, *I have suffered the loss of all things.* ζημία is taken by the *Grecian* Lawyers, for a Mulct and Fine. It is always a Crime in the Eye of the wicked World, to separate from their corrupt ways, and cleave to Christs Truth and pure Worship: When the world are restrained, when the Hands of Wicked men are bound, then the Fine runs lower; the

vid. Zanch. in Locum.

the men of this Earth only reproach and revile the People of God, for this reputed Crime of forsaking Satans Camp and Tents, and following Christ the Captain of Salvation. But there are Times when Satan is loosed; when the Dams are broken down, and the restraints are taken off from his Instruments; then a Flood of Temporal Evils pours in upon the People of God: Now the Fine is increased, they are threatned with spoiling of Goods, loss of Liberty and Life, if they will not deny Christ, and comply with the inventions and corruptions of men. There are Seasons when Sailing towards Heaven seems very dangerous in the Eye of Flesh and Blood: As *Paul*, *Acts* 27. 9, 10. (When Sailing began to be dangerous, towards Winter) saith, *Sirs, I perceive this Voyage will be with hurt and much dammage of the Lading of the Ship, and of our Lives.* Even so men may perceive and discern such Times, when the Voyage to Heaven is like to be with much Dammage of all the Wealth and Riches that they have laded

laded themſelves with; yea their very Lives may be loſt: Have you thought of ſuch cloudy times, of dark hours of temptation, of the gloomy Valley of the Shadow of Death, that God may try you whether you will caſt all over-board, to keep the purity and peace of your Conſciences; ſuffer ſhipwrack of your Eſtates and Honours, rather than ſuffer ſhipwrack of Faith and your Integrity? You may lay the Foundation of your Spiritual building in a peaceable time, in Halcyon days; but great ſtorms and fights of Affliction may ariſe and ſurprize you before you have finiſhed your Building: As the Foundation of the Temple of *Jeruſalem* was laid in Peace, without oppoſition or contradiction from the World; but before they could finiſh it, their Enemies beſtirred themſelves, procured an Authority and Order from the King of *Perſia* againſt them, and ſpeedily put it in Execution, cauſing the *Jews* to ceaſe by force from proſecuting of this Building: Compute the 3. of *Ezra* the 8,9,10,11. with 4. of *Ezra* 21.23. Thus it

it may be with you. Consider therefore whether your Hearts are fired, and your purposes fixed for Christ; Can you say with *Paul*, *You are ready to be Bound and to die for the Name of the Lord Jesus?* Acts 21. 13. Are you not rather resolved against standing any brunt, bearing any hardship, suffering any loss for that Profession? as *Henry* the *4th* of *France* is said to have spoken; that he would venture no further into the Sea of Religion, but that he might still see the Shoar, and retreat at his pleasure to it. Have you not such secret resolutions as these; that you will not interest your selves too deeply, and ingage too far in any matter of Religion; but that you may make a fair and safe retreat if you see need? Or have you reckoned up all the troubles and losses that you may be exposed to for Christ, and are come to this resolution, with *Paul*, *Acts* 20. 24. *None of these things move me, neither do I account my life dear to me, that I may finish my Course with joy?* Do you judge of all Losses and Afflictions, as *Paul*; that said,

said, *I count the Sufferings of the present time, not to be worthy to be compared with the Glory that shall be revealed in us*, Rom. 8. 18. Are you resolved to go forth to a Despised, Hated, and Persecuted Jesus; and with *Peter*, to count your selves safer with Christ on the Waves, than in the Worlds Ship without him? *Matt.* 14. 26, 28, 29.

Quest. 2. Have you sold all for Christ? Matt. 13. 44, 45. He that found the hidden Treasures, for joy went and sold all that he had, that he might buy the Field, and assure the Treasure to himself: Christ is a Rich Treasure, a Pearl of inestimable Price: O! have you found this Treasure, this Pearl? Do you discern, espy, and know the Worth and Riches of Jesus Christ? Are you so affected with him, as to sell all for him? And what is it to sell all for Christ? Surely it is to part with the esteem, to relinquish the inordinate love of this world, or any thing in it. When the Market is faln, the Price of these things beaten down, as it were to no-

thing; buy those Spiritual Goods that are imported by Christ the heavenly Merchant from another World: O! have your Souls such a sight of Christ and his Excellent Commodities, that you are weaned from your Estates and Lives, that you little value any thing here below; yea count all things but Dung that you may gain Christ? *Phil.* 3. 8. If you have indeed thus sold all things; it will not be very difficult to yield possession; to quit the use and enjoyment of that which your Hearts are dead to: That which is truly put and turned out of your Hearts, will certainly be cast out of your Hands in the day of Trial and Adversity.

Quest. 3. Are you indeed Married to Jesus Christ? 2 *Cor.* 11. 2. I have espoused you to one Husband, even to Christ, *Rom.* 7. 4. that you may be Married to him that is raised from the dead: Hath he spoken and gained your Hearts? Hath he allured and drawn your Souls to himself? In *Jer.* 2. 2. God speaks of the love of *Israels* Espousals; That she went up after

after him, and followed him in a Wilderneſs, in a Land that was not ſown; where they might fear want, and feel Penury, without a miraculous and extraordinary Proviſion: If you are truly eſpouſed to Chriſt, you will follow him in a Wilderneſs. I have read an Hiſtory concerning the *Adgul*, a Great Prince in the *Eaſt Indies*, that grew jealous of his Son, leſt he ſhould aſpire to his Kingdom, and dethrone him in his abſence from his Imperial City: And therefore cauſed a Tower to be built, without any Gate or Door, yet well ſtored with all neceſſary Proviſions, in it to ſhut up his Son, during the time of his abſence: When this was underſtood, the Wife of this Young Prince deſired to be ſhut up with her Husband in this Tower; ſuch was the great love that ſhe did bear to him. Thus if you love Chriſt as a Husband, you will go out to him; you will not be ſeparated and parted from him; but will ſay as *Ittai* to *David*, 2 *Sam.* 15. 21. *As the Lord liveth, where my Lord the King is, there will thy Ser-*

your be, whether in Life or in Death: As *Rachel* and *Leah* were ready to leave and forsake their Fathers House, and to follow *Jacob* their Husband into his Country and Fathers House, *Gen.* 31. 13, 14, 15, 16. Even so wilt thou determine to go forth to, and follow Christ to his Heavenly Country, if he be thy Husband, and the dearly beloved of thy Soul.

Quest. 4. Have you cast the Anchor of your hope within the Vaile? *Heb.* 6. 19, 20. Is your Treasure and hope laid up in Heaven? *Matt.* 6. 20. *Col.* 1. 5. That way which our Anchor is cast, our Souls will move: This is wonderful; that a Christian at the beginning of this Voyage, casts his Anchor into the Heavens, and his whole Voyage is but Sailing to the end of his Cable, and to the Possession of that firm Land which his Anchor doth take hold of: Nothing will or can establish you in the Storms that you may meet with, but the hope of everlasting life to be enjoyed in the invisible World: This present world is as a rough Sea; Wicked Men hate, and rage

rage against the People of God: As some Seas are still rough, and the Waves rise and roul continually, because of subterraneous Winds that rise into the Bowels of those Seas. So the Men of this world are as a Sea that hath a Wind within it self, *viz.* Their Malice and Enmity against the People of God; and therefore though no wind of injury or provocation blow on them from without, yet they cannot cease Maligning and Persecuting the people of God with their Hands or with their Tongues. And we shall never venture out on this rough and rouling Sea, if we have not cast the Anchor of our hope within the Vail; and by it taken hold of Jesus, as our forerunner into Glory: Sinful self-love will lay an Imbargo on us, and keep us within the Port and Camp of the worlds friendship, if we do not foresee and fasten on something in another World, which will countervail all the Dammage, and recompense all the Losses that we sustain here: If

Vid. Scultet. Exercit. 58.

our All lay here below, we shall never go out from our Treasure, our Portion, and our Feast: Men will never consent to be totally destroy'd; if they have not a new Interest in, and Title to another world, they will cleave to this present World: Have you therefore provided Bread, that the world knows not of; Bags they cannot rifle or take away; an Inheritance they cannot reach or rob you of? *Heb.* 10. 34. *They took joyfully the spoiling of their Goods, knowing within themselves, that in Heaven they had a more enduring substance.*

The third Use is for Exhortation.

Use. 3. Is it the Duty of Christians to go forth without the Camp to Jesus? Then I would press you to a compliance with, and the Practice of this Duty: O! go forth to Jesus; own, confess, and adhere unto him. This Exhortation I would urge and inforce with several Motives. And then, Secondly, lay down several Directions how you may be enabled thus

to

to go forth to Jesus. First, I shall lay down Motives to this Duty.

2. *Motive.* Consider who Jesus is, how great and Glorious a Person he is: He is Styled Jesus the Son of God, *Heb.* 4. 14. *Having a great high Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.* Shall we draw back from, or be ashamed of the Son of God? Shall the vain shews and passing Pageantry of this World, out-shine in our Eyes, and darken the Glory of the Son of God? He is the self-existent, and self-sufficient Eternal Jehovah; his Name is *I am*, *Exod.* 3. 14. And this *I am*, should annihilate all the things of this World in our esteem and account. *Prov.* 23. 5. *Wilt thou set thy Eyes on that which is not?* Shall that which is not allure and draw our Hearts from *I am?* As the Sun obscures and hides the Stars, so this Son of Righteousness, *which is the brightness of his Fathers Glory, and the express Image of his Person*, Heb. 1. 3. should vail and darken all Creature-Beauty and Excellency: Shall such vile Worms as

the Sons of men be dreaded or loved more than the Almighty and blessed Son of God? Will you withdraw from him, and cast him off, to ingratiate your selves with poor and beggarly Creatures? This is as if a man should turn his back on the full Exchequer of a Rich and mighty King, and betake himself to an Alms-House. God the Father possessed this Son of his (that is called Wisdom) from everlasting, *Prov.* 8. 22. He Possessed him as a Rich Treasure, and a Spring of Eternal Delights: And this seems by far a more Glorious Title, That he is the Possessour of such a Son; than that he is the Possessour of Heaven and Earth, *Gen.* 14. 22. And doth the Father Glory in such a Possession; and shall not we to cleave to, and hold fast this blessed Son of God? Is he not able to do more for us, and will he not be better to us than the whole World? However Men revile and abhor him, he is glorious in the Eyes of God, *Is.* 49. 5. 7. And shall he not be precious in our Eyes? To you that believe he is precious, 1 *Pet.* 2. 7.

2. *Mo-*

2. *Motive.* You cannot be sincere Christians if you go not out to Jesus Christ, and prefer him not before the whole World: The very truth of saving grace lies in this, to wit, in our esteeming and regarding Christ more than all things else: We must remember him and his Love, so as to forget all things else in comparison of him, *Cant.* 1. 4. *We will remember thy love more than Wine, we will be glad and rejoyce in thee.* And how is Christ to be remembred? We do not rightly remember him, if we do not forget our People and Fathers House for him, *Ps.* 45. 10. And so seek all our comfort, contentment, and satisfaction in him: We must so esteem Christ, as utterly to despise whatever comes in competition with him, *Cant.* 8. 7. *If a Man would give all the substance of his House for Love, it would be utterly despised.* O! how should we disdain whatever is offered to buy our love off from Christ; or would substitute it self as a beloved in his room and stead: all things should be accounted but Dung for Christ, *Phil.* 3. 8.

And

And so must we love Jesus Christ, as to hate other things in comparison of our transcendent love to Christ, *Luke* 14. 25, 26. So Christ teaches us, *that if any Man will come after him, he must hate Father and Mother, Wife and Children, House and Lands, yea and his own life too; or else he cannot be his Disciple*: As *Jacob* is said to hate *Leah*, and to love *Rachel*, *Gen.* 29. 30, 31. because *Leah* had but a little pittance in comparison of *Rachels* greater Portion of love: So we must love Relations and Life so little in respect of Christ, that we may truly be said to hate them, and love him; and in an hour of temptation, we must as readily part with them, as with hated things. He that loveth Father or Mother, Son or Daughter, more than Christ, is not worthy of him. We must so cleave to the Lord, *Acts* 11. 23. as to forsake and cast away all other things for him, *Luke* 14. 33. *Whosoever he be, he that forsaketh not all that he hath, cannot be my Disciple.* Self-denial is the true savour of Christianity; and without this, a Nominal

nal Christian is as Salt that hath lost its savour, and is good for nothing, *Luke* 14. 34, 35. *He that taketh not up his Cross and followeth Christ, is not worthy of him*, Matt. 10. 38. If ever you will approve your selves true Christians, you must be ready to leave the Camp and go out to Jesus.

3. *Mot.* Consider what will earthly Comforts avail or advantage thee without Christ: If thou forsake him, and cleave to them, they will prove a Curse unto thee. O! how hurtful and pernicious is that to our Souls, that entices and draws us from the Son of God, (1 *Tim.* 6. 9.) and as a Weight doth plunge us and sink us down into perdition and destruction: The lusts of men after these things, βυθίζουσι, do immerse and drown Souls in Destruction: These earthly things are as a Weight that do press down a Racer, and hinder him from running his Course, *Heb.* 12. 1. It is the cares about, or the inordinate enjoyment of these things that overcharge the hearts of men, *Luke* 21. 34. μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι, lest your hearts be as

a

a Ship too hard or deep Loaden, that therefore is in danger to founder and ſink down in the Sea; and cannot well make way in its Courſe. Are not thoſe things miſchievous to us, that hinder us in our Race, and that obſtruct us in our Voyage towards the Haven of a Bleſſed Eternity? It is ſaid, *the proſperity of Fools ſhall deſtroy them*, Prov. 1. 32. They are Simple that turn away from Chriſt to any Creature; and though they ſeem to flouriſh for a time in the World, yet their Plenty feeds and fuels their luſts, and ſo helps forward their ruine and deſtruction. Thus their Table proves a Snare to them, *Pſ.* 69. 22. and by all their Proſperity they are but Fatted for the Slaughter, and more fitted for Deſtruction. Can the enjoyment of any of theſe things countervail the loſs of Jeſus Chriſt; or be a ſutable Portion to us in the room of Jeſus Chriſt? How eaſily can God imbitter all theſe things to us; and make us ſick and weary of them? *Judas* could take no pleaſure in the Pieces of Silver for which he ſold Chriſt,

Christ, *Mat.* 27. 34, *Francis Spira* could not endure to look on his Children for the love of which he had denied the Truth of Christ; he could not abide to eat any thing, so weary was he of life; all he took was forced as it were upon him: A wounded Spirit who can bear! The Favour of Princes will not bind up broken hearts, or set broken Bones, or heal wounded Spirits. An Apostate may suffer more in one Nights Horrours, for denying Jesus Christ, than a sincere Christian endures in many days Torments, for owning and confessing him. Account therefore, nothing can be either safe or sweet to you, which is the Hire of an Harlot, or the Wages of Iniquity; I mean that you enjoy as the reward of your Treachery to Christ. *vid. Hist. of Spira.*

4. *Mot.* If you go forth without the Camp, if you are cast out as Spiritual Lepers in the Worlds Eye; or are led out as Malefactors to Execution, you are but treated as your Head Lord and Master was; and are you better than he? *Marvel not,* (saith

(saith Christ) *If the World hate you, for it hated me before it hated you,* John 15. 18. It called the Master of the House *Belzebub*; and will it begin to Honour, or cease from reviling his Servants? *Matt.* 10. 24, 25. You are not above Christ, or are to expect better usage than he had. The world was a Wilderness to him; and shall it be a Paradise to us? He received here his Evil things, and shall we expect our Good things on this Earth? Is it fit that Members should lead a pleasant and delicious life under a Head Crowned with Thorns? Did the World cast out Christ, and will it take us in? if it excercised so little Hospitality towards the Son of God; will it open its Doors to us?

5. *Mor.* If by going forth to Jesus, you expose your selves to Temporal Evils, yet he will be a shelter to you from greater and worser Evils, *Is.* 32. 2. a covert from the Wind, a refuge and hiding-place from the Tempest of the Wrath of God: Though you may be the worlds Butts to be shot at, yet you shall not be Gods Mark; Christ

Christ will be your Shield to guard you from the Eternal Arrows of Divine Vengeance: He is a Rain-bow round about the Throne, that Storms shall not fall from Heaven to overwhelm you, *Rev.* 4. 3. He is a Priest on his Throne, a Mediator at the Right Hand of God, to maintain your Peace with Heaven; and to deliver you from the Wrath that is to come. You shall not be Food to the Worm that never dies; nor fuel to the Flames that shall never go out. The Blood of this Paschal Lamb is sprinkled on Believers, to keep destroying Justice out: Though the world draw upon you; yet the Sword of God is forever sheathed towards you: Though men cast you out, Christ will seek you out and take you in; God your great Creditor will not arrest and imprison you, and Conscience shall not accuse and condemn you; for you are sprinkled from an Evil Conscience by the Blood of Christ; though winds do blow high without, yet there shall not be a Storm and dreadful Earthquake, or rather Heart-quake, within.

in. It is worse to be cast as unsavoury Salt out of the House of God, *Luke* 14. *last.* than for our constancy and faithfulness to Christ, to be thrust out of the Camp of men; and this greater Evil Christ frees from: For the Sons of God shall abide in his House for ever, *John* 8. 35.

6. *Mor.* When you are called to go forth of the Camp to Jesus, what are you required to leave, but what you are already dead to, if you are true Christians? *Col.* 3. 3. *For you are dead, and your life is hid with Christ in God.* In Christ Believers are already dead to the Natural life that flows from the first *Adam.* This life Christ hath laid down, extinguished and abolished for ever in himself: He is risen again to a more Excellent, Higher, and Nobler Life; and this Believers should repute, reckon, and esteem as their Life. The Apostle intimates, that we ought not to regard the Natural life as our life, but to account that is our life which is hid with Christ in God; and that we are risen with Christ, *Col.* 3. 1. and so have

have the beginnings and first Fruits of this new and glorious life. Now what are all the Riches, Honours, and Pleasures of the World, to a dying, or to a dead Man? Why should we be so sollicitous or anxiously careful about a life, or the concerns of that life that is abolished by Christ, and that we are dead to in Jesus our Head? All the Delights and Comforts of this world, are but the Appendixes or Appurtenances of this life that is abolished by Christ, and Saints are not to enjoy their Happiness in the old life of the first, but in the new life of the second *Adam*.

7. *Mor.* By going out to Jesus Christ without the Camp, we defend the Gospel, strengthen the Faith, and inflame the Hearts of others with love to, and zeal for Christ; and have the comfort of our own tryed and approved Graces.

First, We defend and confirm the Gospel. *Phil.* 1. 7. the Apostle speaks of his Bonds, as his defence and confirmation of the Gospel: O! What an Honour is this to be Christs Champ-

pions, and by our Sufferings to defend and confirm the Truth of the Gospel? This is a rational Argument, and Evidence offered to the Spectators of Saints Sufferings, that surely this is truth; and these men are fully satisfied and assured that it is so, else they would not thus spend their Blood, and lay down their lives for it.

Secondly, This strengthens the Faith of others, and incourages them to take up the Cross; and daunts the Hearts of Adversaries. Hereby the Faith of the Saints is fortified, *Phil.* 2. 17. *Paul* speaks of his being offered upon the Sacrifice and Service of the *Phillipians* Faith, εἰ σπένδομαι, That is, If my Blood be poured out as a Drink-Offering to shadow the Sacrifice of your Faith. He alludes to the Drink-Offerings of Wine, that were of Old added to Sacrifices, according to the Law of *Moses*, *Levit.* 23. 13, 18. The Sacrifice and Service of the Saints Faith, would be much advantaged by *Pauls* Martyrdom; how would his Blood water those heavenly Truths that he had sown among them, and make

make them take deeper root, and fructifie more abundantly. And *Pauls* Bonds incouraged and imboldened others without fear to publish the Gospel, while they beheld his resolution and constancy, *Phil.* 1. 12, 13, 14. The sparks that have flown from the Flames of Suffering and Martyred Saints, have taken hold of the hearts of Spectators, and have fired them with love to Christ, and Zeal for his Glory. *Justin Martyr* professes, that he was much influenced and wrought upon, by the courage and joy of suffering and dying Christians. And hereby often the Hearts of Enemies are quailed and discouraged from proceeding in their Cruelty. *Austin* tells, that when *Julian* the Apostate commanded the Christians at *Antioch* to remove the Body of *Babylas*, they fell a singing the 114*th Psalm*; at which the Emperour being inraged, he commanded *Salustius* his Captain to apprehend some of them: Who accordingly took several Christians; and among them one *Theodorus*, a Young man, whom he caused to be Torment-

ed for several Hours, yet he still continued singing the 114th *Psalm*: At which *Salustius* was so dismaid, that he caused the Tormentors to cease; and went to the Emperour, and desired him that no more might be Tormented, for all the Christian Suffering did but tend to their Glory: By whom the Emperour was perswaded to torture no more of the Christians at *Antioch*, whom he had seized upon.

And hereby *Christians* have the comfort of their tried and approved Graces: The Apostle salutes *Apelles* as one *approved in Christ*, *Rom.* 16. 10. O! what a mark of Honour is it for a man in signal services and eminent sufferings to be approved as sincere in *Christ*! A tryed Faith is a precious Faith, 1 *Per.* 1. 7. O! how comfortable is it for a *Christian* to say, This Faith hath been in the Furnace, this Love hath passed through a Fiery Tryal, and hath not failed or abated? *Christ* hath been evidenced to be dearer to me than all the world?

8. *Mot.* If we go forth to Jesus, we

shall be no losers by it: A visit from Christ will make a Prison better than a Palace; *He will not leave you comfortless, he will come to you*, *John* 14. 18. When you are thrust out of the worlds *Camp*, and seem as naked men in the open field, yet then the Power of *Christ* shall rest upon you, and as a Tent overshadow you, as the word ἐπισκηνώσει, used by the Apostle, doth import, 2 *Cor.* 12. 9. If your sufferings do abound, your consolations by *Christ* shall abound much more, 2 *Cor.* 1. 4. When all men forsake you, the Lord will stand with you and for you, 2 *Tim.* 4. 17. Whatever you leave and forsake for *Christ* and the *Gospel*'s sake, shall be recompensed to you an hundred fold, *Matth.* 19. 28, 29. and that *now in this time*, as it is expressed, *Mark* 10. 30. and that with Persecutions, as is further intimated; though the world rage, and persecute the people of God, yet these Persecutions shall not frustrate, or obstruct, the performance of the Promise.

But how shall the Promise be fulfilled?

I anſwer, In a double ſenſe it is made good.

1. Thoſe that forſake their Relations according to the Fleſh, ſhall have the Favour and Friendſhip of a new Kindred according to the Spirit; and there is nothing like to *Love in the Spirit*, *Col.* 1. 8. Love on a Spiritual account is the Pureſt and Nobleſt Flame, an Eternal Fire, that ſhall never be extinguiſhed. You that leave Parents, Brethren, Siſters, Kinſmen, that are related to you in the firſt *Adam*, you ſhall have a new Stock of Kindred, related to you in the ſecond *Adam*. Elder Chriſtians ſhall expreſs the kindneſs of Fathers and Mothers, and younger Saints ſhall manifeſt the love of Brethren and Siſters; and ſo you ſhall have a hundred Spiritual Kinſmen for one Natural Kinſman that you loſe. Chriſt deſigns to joyn and link Men of ſeveral Nations in the neareſt, beſt, and ſtrongeſt Bonds; and to gather ſome of all Nations into one Family and *houſhold of Faith*, *Gal.* 6. 10. *Epheſ.* 2. 19. and thereby to kindle the moſt admirable and excellent Love among

among the Members of this New Family: And those that forsake House and Lands, shall have the Hearts, Houses, and Purses of their Spiritual Kindred opened to them, to receive their Persons, and supply their Necessities: and this will the more incline and sway them to extend such Kindness, because they account they exercise Hospitality to Christ, they take him in, feed and cloath him in his Members.

2. Suffering Saints receive a hundred-fold now in the present time, as they experience the smallest Portion and Pittance of outward things that they enjoy, to be a hundred-fold better than the greater Plenty and Abundance of the Wicked, *Psal.* 37. 16. *A little that a righteous man hath, is better than the riches of many wicked.* And why is it better? Surely this is that which enhances and advances the value and worth of what the Righteous have, that it flows from the Love of God as a Father; that it is cast in as an Addition to the *Kingdom of God and his Righteousness*, *Matth.* 6. 33. that *Godliness hath not onely the promises of this*

Life, but of that which is to come, 1 *Tim.* 4. 8. that as *God's First-born*, *Heb.* 12. 23. they have the double Portion, Provision on their way, and the Eternal Inheritance at the Journeys end: God breeds, feeds, and maintains them in their Minority, and hath laid up great Portions for them in Heaven; there *a Crown is laid up*, 2 *Tim.* 4. 8. *an Inheritance is reserved*, 1 *Pet.* 1. 4. *a Rest remains for them*, *Heb.* 4. 9. While their Bodies feed on God's Creatures, their Souls may delight in, and feast on their Fathers Love; accounting, that *he gives bread to them that fear him, he will ever be mindful of his Covenant*, *Psal.* 111. 5. that he *spreads their Table*, *fills their Cup*, Psal. 23. 5. *annoints their heads* and hearts with Oyl of Joy; as Ointment was poured on great and noble Guests, when they were entertained at a Feast, *Cant.* 1. 12. *Mat.* 26. 7. They take all as coming immediately from God, *Gen.* 48. 15. *The God that fed me all my life long.* He looks beyond *Joseph*, *Egypt*, and all Creatures; he ascends to God: as the Priests had the Lord for their Portion, he provided and gave maintenance

tenance to them; the Altar was as it were their Field, from whence they had Bread and Flesh, *Mal.* 1. 22. therefore what was brought to, and laid on it, is called *the Fruits of it*, as if it grew there for the Priests, that had their Portion of the Sacrifices, and are therefore said *to live upon holy things, and partake with the Altar*, 1 Cor. 9. 13. Even so God is the Portion of his People, even in Temporal as well as Spiritual respects, *Psal.* 16. 5. *The Lord is the portion of my inheritance, and of my cup.* Their very outward Enjoyments are as *Shew-bread*, or *Face-bread*, as it is in the Original, *Exod.* 25. 30. They receive them as those Loaves of Shew-bread from the Face of God; they see his Face and Love in them, and therefore may call them *Peniel*, *Gen.* 32. 30. They take their daily Provision as a Dish sent from their Father's Table; as *Joseph* is said to send Messes from before him to his Brethren, *Gen.* 43. *last*. Their Food is seasoned with the sense of their Father's Love, and with the hope of his Kingdom and Glory; and so their Sawce is better than their Meat. Besides,

ſides, after this Hundred-fold in the preſent time, they are to inherit Everlaſting Life. Chriſt ſaith, *He that loſeth his life ſhall find it; but he that finds it, ſhall loſe it*, Mat. 10. 39. *David* ſaid, *Died Abner as a fool?* 2 Sam. 3. 33. So I may ſay, Do Saints die as Fools? Do they laviſh out their Blood, and raſhly ſquander away their Lives? Surely no; they well underſtand themſelves, and know what they do; if they loſe their Lives for Chriſt, they ſhall find a better Life for their very Bodies. They lay down the vile common Plebeian Life of the firſt *Adam*; but they ſhall at the Reſurrection receive and take up the Honourable, Royal, and Glorious Life of the ſecond *Adam*, *Phil.* 3. 21. *He ſhall faſhion our vile Bodies like his glorious Body. If we be faithful to the death, we ſhall receive from Chriſt the Crown of Life*, *Rev.* 2. 10. Mark that Expreſſion, [*The Crown of Life.*] This very *Life* is *a Crown*; it is a Royal Life. *Rom.* 5. 17. it is ſaid, *That they that receive an abundance of grace, and of the gift of righteouſneſs, ſhall reign in life*, So that Saints loſe a baſe and common Life,

Life, and are recompenſed with a Kingly Life. All Vails ſhall be taken off, all Clouds ſhall be ſcattered, all Reproaches ſhall be wiped away from the Saints; *the righteous ſhall ſhine out in the kingdom of their father*, *Matth.* 13. 43. * But *thoſe that reſolve to ſave their lives ſhall loſe them.* This is certain, that by a fond and ſinful ſparing of their Lives here, they ſhall cut themſelves off from all the Glory and Bleſſedneſs that Saints ſhall enjoy in their Souls and Bodies: Hereafter they ſhall only Be, to be Miſerable; and be continued, to endure the Blows of an Almighty Arm, to drink the Wine of the Wrath of an Eternal God; and this is but a Husk and Carcaſe of Being, *Iſa.* 66. *laſt*, to be preſerved to be Fuel of Everlaſting Flames: This State of the Wicked therefore is not called *Life*, but *the ſecond Death*; yea, ſometimes in this Life Apoſtates meet with remarkable and infamous puniſhment, and quickly loſe that Life that ſinfully they preſerved. He in Queen *Maries* days,

* ἐιχλάμψωσιν, as the Sun, that diſperſes all Clouds.

that

See *Foxe's* Acts & Monuments.

that ſaid, *he could not burn for the Goſpel*, (of which in King *Edward's* Days he had been a forward Profeſſor) was himſelf, and all his Houſe and Family, burnt in the Night, by a Fire that roſe ſuddenly: And the Prieſt that denied the Truth in *France* to ſave his Life, and was diſcharged out of Priſon, as he was going home met with two Men that had a quarrel with him formerly, who fell upon him, and killed him. *See* Clarke's *Hiſtory of the French Martyrs*.

Secondly, I ſhall now lay down ſome Directions how you may attain ſuch a frame of Spirit as will incline you readily and freely to *go forth without the Camp to Jeſus*.

Direction 1. Endeavour to get a clear ſight of the Shortneſs of Life, and the Vanity of all the Things of this World. *Surely every man walks in a vain ſhew*, *Pſal.* 39. 6. What is this *vain ſhew?* I anſwer, It is the Natural Life, and the earneſt and reſtleſs Endeavours of Men about it, and for it. This Life is but a vain ſhew of Life, as a Shadow that

that hath the ſhape of Man's Body, but yet is but a vain ſhew of a Body, or a Picture that hath the reſemblance of a Man, of his Head, Face, Body, Hands, and Feet; but come to handle it, there is nothing but Canvas and Colours; there is only a vain ſhew of a Man, and of his Members, but no Fleſh, Bones, or Life. So this preſent Life is but a Shadow, a vain ſhew of that true and real Life that flows from Jeſus Chriſt, and is to be enjoyed for ever with him. And all the Labours and Toil of Men, to provide for and maintain this Life, is but a vain ſhew of Buſineſs: Men ſeem to do ſomething, but indeed do nothing to purpoſe, as long as they neglect their Souls: It is a buſie Idleneſs, a laborious doing of nothing; juſt like Children that make Pies, build Houſes, dreſs Babies, and talk over every piece of their Work, as if it were ſome very ſerious weighty thing; and all is but a piece of childiſh Folly and Vanity. When God awakes to judge the World, how will he himſelf deſpiſe, and render moſt ridiculous and contemptible to others, this *Image of worldly*

ly men? Pſal. 73. 20. How will he deride their Folly, that forget their Souls, caſt God and his Word behind their backs, baniſh the Thoughts of Eternity out of their Minds, and ſatisfie themſelves with ſuch a vile Life, and ſuch a vain Image of Happineſs? And the *Pſalmiſt*, in this 39 *Pſalm*, *ver.* 6. ſaith, That a worldly Man *heaps up Riches, and knows not who ſhall gather them.* He ſeems to allude to the Cuſtom of ſome Countries, where the Corn is heaped up, and ſet Artificially in the Field, ſo as to preſerve it from Weather, till all their Harveſt is cut, and then they gather it all into the Barn: and in this Expreſſion he ſhews the ſhortneſs and uncertainty of Life; when one Man hath plowed, ſowed, reaped, heaped up in the Field, and is near the enjoyment of the Fruit of his Labours, his Soul is ſuddenly required, his Life vaniſheth, and another gathers into the Barn, and enjoys what he had toiled for. The Holy Ghoſt calls it but *the faſhion of this world*, 1 *Cor.* 7. 31. *The faſhion of this world paſſeth away.* Some conceive it is an Alluſion to a Comedy, in

in which one acts the part of a Buyer, another of a Lover that wooes and marries, and another of a Mourner; but all this is a vain ſhew, it is but a perſonating Men and their Actions; there is nothing of this that is True and Real, but all is Fiction and Imagery. The Affections of the Actors do not anſwer to their Actions: So ſaith the Apoſtle, 1 *Cor.* 7. 29, 30. *They that have Wives, ſhould be as if they had none; thoſe that buy, as if they poſſeſſed not; thoſe that weep, as if they wept not; and they that rejoyce, as if they rejoyced not.* And why ſhould Chriſtians be ſo much unconcerned about the Things of this Life? The Apoſtle renders the Reaſon in *ver.* 31. *For the faſhion of this world paſſeth away.* All is but a Comedy, a vain ſhew; and therefore perſons ſhould not earneſtly let out their Thoughts, or lay out their Affections on the things of this World. Man is ſaid to *fly away as a ſhadow*, *Job* 14. 2. and Riches are ſaid to *fly away as an eagle towards heaven*, *Prov.* 23. 5. And both Expreſſions do ſet forth the Vanity of Life and Worldly Enjoyments.

Direction

Direction 2. Endeavour to see and seriously to believe the misery of all those that have *their portion in this life*, *Psal.* 17. 14. *David* desired to be delivered from those that were *men of this world*, and had their All here; he dreads to have his Lot among such, he would not *eat of their dainties*, *Psal.* 141. 4. Their Bellies were indeed full of the choicest, rarest, and best Dainties of the Creature (which the *Psalmist* calls *God's hid treasure*, because those things are not common, ordinary, or every where to be found) but here is no mention of any Food or Furniture for their Souls. *The King's Daughter is all glorious within*, *Psal.* 45. 13. and *David* speaks of *the joy that God put into his heart by the light of his countenance*, *Psal.* 4, 6, 7. It is spoken of as a grievous sin to *mind earthly things*, *Phil.* 3. 19. and it is threatned as a sore punishment for Men to have their *names written in the earth*, *Jer.* 17. 13. They that are written in the Earth, how soon may their Names be blotted out, and their Happiness destroyed? But it is a matter of highest comfort and joy to have our

our Names written in Heaven, *Luke* 10. 20. *Rejoyce in this, that your Names are written in Heaven.* The Wind, or the Foot of the next Traveller, may blot out a Name written in Duſt; but who can or ſhall aſcend and blot out a Name written in Heaven? How are Men debaſed that ſet their Hearts on things below? How diſgraceful is it, to be called onely Men of this World, Men of this Earth, Children of this World, ſtooping and bowed down wholly to theſe preſent and periſhing things? *Pſal.* 17. 14. *Pſal.* 10, 18. *Luke* 16. 8. And how woful is their State that receive their Reward, their Conſolation, their Good things here? *Matth.* 6. 2. *Luke* 6. 24. *Luke* 16. 25. But when Death comes, their Candle is quite put out; they have no happy Reward after Death! they ſhall never ſee the Light, *Prov.* 24. 20. *Pſal.* 49. 19. They ſhall inherit nothing but Beggary and Poverty, Torments and Miſery, in another World. This World is the Baſtards Portion, but Heaven is the Childrens Inheritance. As Satan with the Fruit of a Tree deprived our firſt

Parents of the earthly, ſo Satan with the Trifles of this World cheats earthly Men, and bereaves them of the Heavenly Paradiſe. As the *Iſraelites* in *Egypt* laboured onely for preſent Meat and Drink, they had no Wages from the *Egyptians*; ſo Worldly Men toil onely for preſent Proviſions and Enjoyments, *they ſhall have no reward*, *Prov.* 24. 20. As *Iſmael* was turned out of *Abraham*'s Houſe with a few Loaves of Bread and a Bottle of Water, and was not to be Heir with *Iſaac*, *Gen.* 21. 10, 14. even ſo the Men of this World ſhall be thruſt and excluded out of God's Houſe, and be put off onely with preſent and temporal things; but ſhall not be Heirs with *the Saints in Light*. And ſhall we ſtay with ſuch *in the Camp?* Is it not better to ſuffer from them, than to be condemned and periſh for ever with them? 1 *Cor.* 11. 32. *Though the wicked ſpring as the graſs, and all the workers of iniquity do flouriſh here, yet they ſhall be deſtroyed for ever*, *Pſal.* 92. 7.

Direction 3. We muſt overcome and be Crucified to the World, *Gal.* 6. 14. *The*

The World is Crucified to me, and I am Crucified to it, (saith *Paul*). If the world be as a dead Carcase to us, and we are as dead Carcasses to it; it will be no hard thing to separate and part two such dead Carcasses, they cannot cling to, and embrace each other: If the world be Crucified to us, that is be laid low in our esteem and judgments; then we shall be Crucified to it, that is our affections will die to it: *He that is Born of God overcometh the World*, 1 *John* 5. 4, 5. If men be not born of God, have not a higher Nature, and better life than others, there will be neither Spiritual Souldiers, or Weapons to fight against, and overcome the World: The new Nature inclines men towards, and raises them up to higher Riches, Honours, and Pleasures, than those that are the Objects of Sense. Worldly lusts come to be starved, by the Souls sight of, and longing after heavenly enjoyments: And the more these are prized, and pursued, the more a Christian is weaned from all things below: And keeps a Spiritual

Fast, something like Christs Fast in the Wilderness, who for Forty days did not only abstain from eating, but did not hunger after Food, *Matt.* 4. 2. For it was at the end of Forty days that he was an hungry. So this is that Excellent Fast that we should aspire to; not to esteem, hunger, or lust after the things of this World: Grace teaches to deny worldly lusts, *Tit.* 2. 12, 13. As Pilgrims and Strangers we are to abstain from Fleshly lusts, 1 *Pet.* 2. 11. If the world live in our Hearts, if our Affections cleave to it, it will be a meer force, an Act of Violence to tear us from what we embrace and delight in as our Happiness: Thus it was with the *Israelites*; they came out of *Egypt*, as to bodily separation from it, but they brought *Egypt* out in their Hearts; they had Pleasant and Delightful thoughts of *Egypt*; with Complacency they call to mind the Flesh-Pots of *Egypt*, and the fullness of Bread they had there, *Exod.* 16. 3. And in the 11. of *Numb.* the 5. *Verse. We remember the Fish which we did eat in* Egypt *freely*;

freely; the Cucumbers, the Melons, the Leeks, the Onions, and the Garlick: There they accounted they had their Varieties, Fish and Flesh; several sorts of Sallets and Fruits; but now they reckoned they were at short Commons, and confined to one Dish, *ver.* 6. *There is nothing, but this Manna before our Eyes:* And their Soul was dried away with it. And *Numb.* 16. 13. Some of them chid with *Moses*, and challenge him for bringing them up out of *Egypt*, which they call, *a Land flowing with Milk and Honey*: O! how excellent, pleasant a Land is *Egypt* in their Eye! The *Epithetes* God gave to *Canaan*, they transfer and apply to *Egypt*, as if the Country they were called from, did better deserve this Name than the Land that they were called to: And they seemed so far to be transported with the love of *Egypt*, and to repent of their leaving of it, that they stirred up one another to make a Captain, and to return thither again: And *Stephen* asserts, that they returned to *Egypt* again in their Hearts, *Acts* 7. 39. Thus

too many pretend a ſeparation from the World, yet the World is ſtill in their Hearts: And while it is thus, they will never go forth without the Camp to Jeſus. But Chriſtians ſhould ſtrive to imitate *Abraham*, *Iſaac*, and *Jacob*: The Scripture ſaith, *that if they had been mindful of the Country from whence they came out; they might have had opportunity to have returned*, Heb. 11. 15. Hereby the Divine Pen-man ſufficiently intimates, that they were not mindful of *Ur* of the *Chaldees*, the Country from whence *Abraham* came. They did not confeſs themſelves Pilgrims and Strangers, becauſe drawn from *Ur*; but becauſe they were yet on Earth, and not arrived in Heaven: They were quite weaned from, and dead to *Ur*, and all other Countries on Earth. Thus the world ſhould be rooted and baniſhed out of our Minds and Hearts. *Chriſt hath choſen his people out of the World*, John 15. 19. and therefore they ſhould not remember or be enticed by it, but leave this Camp, and go forth to Jeſus.

4. *Direct.* Labour to get a clear ſight and

and deep ſenſe of the love of Chriſt to periſhing Sinners; and particularly to your own Souls. How wonderful is it that He that made all things ſhould be made Fleſh, 1 *John* 1. 2. 14. that the Creator ſhould become a Creature: That the Fountain and Ocean of Being ſhould take a Humane Nature; and ſo become a drop of Being. A Diamond or Ruby is debaſed when ſet in Iron or Lead; what a wonderful condeſcention is it then, that the Divine Nature ſhould be joyned with a Humane Nature in the Perſon of the Son? *How did he that was in the Form of God, and thought it no Robbery to be equal with God*; empty and humble himſelf, by becoming man. They are very Excellent and Emphatical Words that the Apoſtle uſes, *Phil.* 2. 6, 7, 8. ἐκένωσεν ἑαυτὸν, he emptied himſelf of all Majeſty, State, and Divine Glory in the Eye of Man, which the Apoſtle admirably expreſſes thus, *He was found in Faſhion like a Man*: That is, he looked but like an ordinary and common Man, as if there were nothing extraordi-

nary or ſupernatural in him, as if he were no more than a Man. Thus he vailed his Eternity, Omnipotency, Immenſity, and infinite Wiſdom; by becoming an Infant of Days, a Weak Child, confined to a Manger or a Cradle, and not able for the preſent to ſpeak and expreſs the inward Sentiments of his Soul: The Ancient of Days, yea he that was Ancienter than Days; whoſe goings forth were from Everlaſting, came forth of *Bethlem* but yeſterday! *Mic.* 5. 2. All Temporal Benefits are compared by *Pariſienſis* to ſparks of Fire: But when Jeſus Chriſt came into the World, this he ſaith was a Mountain of Fire caſt into the Earth: How ſhould the Hearts of the Sons of Men be inflamed by this wonderful and aſtoniſhing kindneſs of God, in ſending his Son? And Chriſt did not ſtop here, but he ſtooped yet lower, when he was he found in faſhion of an ordinary common Man; he humbled himſelf to death; and that not an ordinary or common one, but to the death of the Croſs; A death that Servants, Thieves,

and

and the worſt of Malefactors were adjudged to: A painful, lingring, and moſt ſhameful death it was; and this he did undergo that Sinners might not Periſh Everlaſtingly: He that was the Judge, and might have deſtroyed Offenders; O! that he ſhould ſtand and ſuffer as an Offender! He that might have Executed Vengeance on us, did endure it for us: He (to whoſe Juſtice we might have been offered up as whole burnt-Offerings in Everlaſting Flames) became a Sacrifice himſelf. Needed the Father or the Son to have valued the loſs and ruine of a world of Sinners? What are all Nations to God, *but as the drop of a Bucket, and as the ſmall Duſt that cleaves to the Ballance*, Iſ. 40. 15. And who values the loſs of a drop of Water, or of a mote of Duſt? And as unconcerned might God have been at the loſs of the whole World; but the Bowels of the Son of God yearned towards a periſhing World; and rather than the Sheep ſhould go to the Slaughter, the Shepherd offers himſelf to be their Ranſom and Exchange.

change. And how resolved was Jesus Christ to perfect this work, *Is.* 50. 6, 7. *He gave his Back to the Smiters, his Cheeks to those that plucked off the Hair: He hid not his Face from Shame and Spitting; he set his Face as a Flint.* This expression may be illustrated and commented on by the words of *Luke*, *Luke* 9. 51. In *Isaiah* we have the Prophesie, in *Luke* the History of Christ. *He stedfastly set his Face to go up to* Jerusalem, (saith *Luke.*) *He set his Face as a Flint*, (saith *Isaiah.*) Christ was resolved to go through the Storm; he knew what a dreadful Tempest did abide him at *Jerusalem*; yet he would not recoil, draw back, or turn his Face from it. He was as stedfast, as resolved, as if his Face had been a Flint, and without sense or feeling of Pain and anguish, of Blows and Wounds: Again it is said, *he poured out his Soul to the death*, Is. 53. 12. How much love is implyed and imported in this Expression, That Christ had as low and vile thoughts of his Life, and was as freely and willingly ready to part with it, as if he had but poured out so much Water on

the

the ground. O! how bounteous and large Hearted was Christ, that he did not spare his very Blood! Love made him yet wisely and holily prodigal of his Life, he poured out his Soul to the death.

Christ's Adversaries upbraided him thus, *Matth.* 27. 42. *He saved others, but himself he cannot save.* These very Words of Christ's Enemies signifie and set out to us the wonderful Love and excellent Self-denial of Jesus Christ. He wrought Miracles to heal the Diseases of some, and he raised up others from the Dead; some he kept from presently falling into the Hands, others he rescued from the Jaws and Power of Death: And they thought, surely he that was so kind to others, would much more be prompted and induced by Self-love to save himself, if he could; and because he did not deliver himself, they conclude he could not. How do they exult and triumph, as if his Power were dried up and gone, his mighty Arm withered or broken; as if his Relief and Help were confined to others, but he could extend no Sal-

vation

vation to himself: And why did not Christ then save himself? Surely it was in wonderful pity and kindness to Sinners, that he would not save himself, till he had suffered and satisfied for them; and so could not onely save himself, but also save them too. O, how was Christ wholly swallowed up in Love to his Father and perishing Sinners, when he prayed thus, *Father, glorifie thy own Name!* John 12.27,28. As if he should say, Father, whatever become of me, whatever I suffer and endure, *glorifie thy own Name*, glorifie thy Justice in punishing Sin, and so make way to glorifie thy Mercy, in pardoning Sinners. Meditate of these great Truths of the Gospel; use them as a Spiritual Burning-glass, till thy Heart be enflamed towards Jesus Christ.

Direction 5. We must have an high Esteem and Value for Jesus Christ; and our Hearts must burn with Love towards him.

1. We must have an high Esteem of Jesus Christ, *Cant.* 5. 10. *My beloved is white and ruddy, the chiefest of ten thousands.* White, as to the Purity of his Life;

Life; and Ruddy, in his Bloody Paſſion and Death, *Pſal.* 45. 2. *Thou art fairer than the children of men, Grace is poured out into thy lips. Thy Name* (ſaith the Church, Cant. 1. 3.) *is as an Ointment poured out: All his garments ſmell of Myrrh, Aloes, and Caſſia,* Pſalm 45. 8. We muſt account Chriſt better than our People, and our Fathers Houſe: That it is our Intereſt to pleaſe him, though we diſguſt and diſpleaſe the whole World; and that it will be our advantage to cleave to him, though all men ſhould frown on us, be imbittered towards us, and inraged againſt us: *His Love is better than Wine; and his Kindneſs better than Life,* Cant. 1. 4. Pſ. 63. 3. Let all the world be put into the Ballance to weigh againſt Chriſt, it will be found to be lighter than Vanity; what is all we have to be eſteemed in regard of Chriſt? We muſt ſell all to buy the Pearl of Price, but we muſt not ſell this Pearl to buy Peace, Liberty, or a quiet enjoyment of our Eſtates in the World: If we come out from Wicked Men, God and Chriſt will receive

receive us, 2 *Cor.* 6. 2 *last Verses.* We ſhould little regard the Worlds rejecting of us, if Chriſt will receive us. Should a Man be grieved if he be turned out of the Cottage of a Beggar, and received into the Palace of a King? As the King of *Sodom* ſaid to *Abraham*, give me the Perſons, and take thou the Goods to thy ſelf: So we ſhould ſay to Carnal men, take you the Goods of this world to your ſelves, but leave me the Perſon of Chriſt; and I ſhall account my Lines are fallen to me in Pleaſant Places, and I have a goodly Heritage.

2*ly.* Our Hearts muſt Burn with love towards Jeſus Chriſt, *Cant.* 8. 6, 7. *Many Waters cannot quench love, neither can the Floods drown it:* O ſuch a divine Flame of love ſhould be kindled in our Hearts, that if the World lets in upon, and turns over us Rivers of afflictions, Floods of ſufferings, yet all may not be able to quench it: If we thus love Jeſus Chriſt, we ſhall follow him. As *Ruth* ſaid to *Naomi*, *Intreat me not to leave thee, or to return from following after thee: For whither thou goeſt, I will*

go;

go; and where thou lodgeſt I will lodge: thy People ſhall be my People, and thy God ſhall be my God: Ruth 1. 16. So thoſe that love Chriſt will ſay to the World, Allure me not to leave Jeſus Chriſt, or to return from following of him, where he is, there will I be: his God ſhall be my God, his People ſhall be my People. As *Peter* was ſo in love with Chriſt, that he caſt himſelf into the Sea, that he might ſwim and come to Chriſt ſtanding on the Shoar, *John* 21. 7. So Chriſtians that highly prize, and dearly love him, will be willing not only to come to Chriſt by a Natural death (as other Diſciples came to Chriſt by their Boat or little Ship, *John* 21. 8.) but to be caſt into a Sea of ſufferings, and ſo come to Chriſt by a violent Death. As *Ignatius*, an ancient Father, in his Epiſtle to the *Romans*, expreſſes himſelf thus. Πῦρκαὶ σαυρὸὶ, &c.--- ἐπ' ἐμὲ ἐρχέσθω μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω· *Let the Fire, the Croſs, the Wild Beaſts, and other Inſtruments of Cruelty come on me, onely that I may obtain and enjoy Chriſt.* He cared not what he ſuffered or endured,

ſo

so that he might come to Christ: Love is said to be stronger than Death; and Jealousie is cruel as the Grave, *Cant.* 8. 6. As Death kills the strongest, and the Grave swallows up all the bodies put into it, and turns them into Dust, so true fervent love to Christ will subdue all opposition, Conquer all resistance, and is Cruel to what would tempt or draw it from Christ: So did *Paul* love Christ, that he desired to be dissolved, to be taken to pieces, so that his Soul might be with Christ, *Phil.* 1. 23.

6. *Direct.* We must eye and frequently think upon the Examples of suffering Saints, who through Faith and Patience have inherited the promised Kingdom and inheritance. *Heb.* 11. 36, 37, 38. there is a short account of the various sufferings of several of the Lords Worthies, what losses they sustained, what tortures they endured; that they might obtain a better Resurrection, *Heb.* 11. 35. yet the World to come, was not so much Unvailed and Revealed then, as it is now; well may the duty of self-denial

denial, and bearing the Cross, be more explicitely required, and more often pressed in the Gospel, *Matth.* 16. 23, 24. when the motives and incouragements to it are more clearly and abundantly revealed. We see Death foiled and abolished; a new Life obtained, and Heaven possessed by Christ as a fore-runner. Yet Saints of old supported their Hearts with the hope of a glorious Resurrection, and this carried them through the greatest losses, and the most exquisite torments: and their Example is improved in *Hebr.* 12. 1. *Being compassed with such a cloud of Witnesses, let us run the Race that is set before us.* There may perhaps be an allusion to the Cloud that went before, and guided the *Israelites* in the Wilderness, and directed them in the way to the Earthly *Canaan*: So we have a great Cloud of Spiritual Witnesses, that have testified God's Truth, and their own Love and Loyalty to him, with their Blood; and shall not their Examples both guide and animate us to the same Faith and Patience as they pra-

ctiſed? Their ſufferings teach us, that the way to the Heavenly *Canaan* lyes through the Briars and Thorns of afflictions, and that through many Tribulations, we muſt expect to enter into the Kingdom of God. We may learn from them, that it is poſſible for poor frail Men to overcome all the Rage and Cruelty of the World, that the greateſt Torments may be patiently endured, and that Chriſt can Ride Triumphant on ſuch poor Worms as we are; and by the weakeſt conquer all the ſtrength and power of the World. The ſame Spirit that animated and enabled them, is yet alive, to Cloath us with like Magnaminity and Reſolution; the Captain of Salvation is the ſame; the Spiritual Weapons that we are to fight with, are the ſame; the promiſes of Spiritual ſupplies and ſupports are the ſame; why then ſhould Chriſtians now deſpond or deſpair of like ſucceſs and victory? How many of the Primitive Saints did tread in their ſteps, deſpiſing Torments, and trampling on Death it ſelf?

Juſtin

Justin Martyr * applies that of *Micah.* 4. 4. to the Christians of his time; he thus Addresses to the Enemies of the Church, saying, *You behead us, burn us, and in several other ways kill us; but yet you cannot make us afraid, or destroy us:* When the Devil raged in the *Roman* Heathen Emperour, *Rev.* 12. 1. 2, 3, 4. A great Red Dragon standing before the Church, that was as a Woman in Travel, to devour her Man-Child, to destroy any Christians as soon as they were Spiritually brought forth to Christ; yet this did not hinder Men from Embracing and Professing Christianity, *v.* 11. but they overcame all the threatnings and cruelty of the World *by the Blood of the Lamb, and the word of their Testimony, and they loved not their lives unto the death. Cyprian* said of old, *Nos Christiani Spiritu magis viventes sumus, quam Corpore:* We Christians do live rather in our Spirits than in our Bodies. They did estimate and value the life of their Better, and despise the life of their

* *In Dial. cum Tryph. Judæo.*

Baser part. *Arnobius contr. Gentes*, tells the Heathen, You benefit and not hurt us by killing of us; our Souls are in our Bodies as in a dark Prison, and by Martyring of us, you do but pull down the Walls of our Prison, and let in the pure and comfortable light upon us. What a great Speech is that of *Ignatius, in Epist. ad Rom.*: νῦν μανθάνω ἐν αὐτῷ δεδεμένος μεδένη πιθυμῶν κόσμικον ἢ μάταιον· *Now being bound in Christ, I learn to desire no worldly or vain thing.* He intimates, he was weaned from, and dead to all things in this World. And doth not the same Spirit dwell and act in all the Saints of God? How then should we trust upon the same Spirit, for the same quickning, Courage, and Strength?

Direction 7. We must look beyond this World, and above our ill Treatment and Usage here. *Faith sees him that is invisible*, Heb. 11. 27. and causes the Soul to look at *the things that are not seen*, 2 Cor. 4. last. Though Christ be withdrawn from the Eye of Sense, and Heaven be behind the Vail, far removed from the Apprehensions of the

Natural

Natural Man; yet Faith can pierce the Heavens, behold the Churches King there in his Glory, and see that goodly Heavenly *Canaan* that is afar off, *Isa.* 33. 17. If your Eye doth not go out of the World, your Hearts will not go beyond it; and if your Eye and Hearts do not pass out of this World, you will never be willing to *go without the Camp to Jesus.* It is Faith that must survey that glorious City that is above, and make report of it to the Soul: It is the Belief of what is testified of it in the Scripture, that must animate the Soul to overcome all the Dangers and Difficulties that are in the way to it. You must listen to what the Word declares concerning this excellent City. Glorious things are spoken of this Heavenly *Zion*, the City of our God. Christ mentions it as an excellent Privilege, to have *the Name of the City of his God* to be written on any Man, and for him to be reputed *a Citizen of the New Jerusalem*, Rev. 3. 12. *I will write upon him that overcomes the Name of the City of my God.* There is no Temple, or need of the Light of the Sun or of

the Moon in this City; God is All here to his People, to their Souls without Ordinances, and to their Bodies without Creatures, *Rev.* 21. 22, 23. This is a most rich and self-sufficient City; it needs not Provisions to be brought in from without, the Tree of Life grows in it, *Rev.* 22. 1, 2. and a River of pure Living Water issues from the Throne of God and of the Lamb. The Fruit of this Tree of Life, and this River of Living Water, will make a delicious and eternal Feast to all the Inhabitants of this Blessed City. Look for this *abiding City, that hath Foundations*, Heb. 11. 10. Heb. 13. 14. from whence all Sorrow, Pain, Misery, and Death are banished for ever, and *where fulness of joy doth dwell, and rivers of spiritual pleasures do flow for evermore.*

All Gods Children shall be gathered into their Fathers House; all his Subjects shall be taken into, and shall dwell in the Kings Palace: And Gods Palace is not like the Great *Turk's* Seraglio *, which one ingeniously calls a Paradise for one, but

* Turkish Seragl. at the end of Tavernier's Travels.

but a Prison to all others that reside in it. But this Royal Mansion of the King of Glory is not only a Paradise to Christ, but to all his Members; they enjoy the Riches, partake of the Honours, and taste the Pleasures of it: Let Faith pass within the Walls, and walk in the Streets of this heavenly *Jerusalem*. O! strive by a Spiritual Eye to see the true King *Solomon* wearing his Glittering and Glorious Crown: though men hid their Faces from him (as a Leper) trod on him as a Worm, despised and abhored him, *Is.* 49. 7. yet he was glorious in the Eyes of the Lord, God the Father received him into Heaven, and welcomed him thither with these Honourable Words, *Sit thou on my Right Hand till I make all thy Foes to be thy Foot-stool*, Ps. 110 1. And as Christ was treated after his Sufferings, so will he entertain his People after their Sorrows and Afflictions: How welcome will they be to him, when they come out of the Field, and arrive from off a Stormy and Raging Sea? how will he chear and comfort them?

How kindly will he ſpeak to them? What marks of Honour will he put upon them? How will he praiſe their Faith, commend their Love, approve and applaud their Conſtancy and Loyalty to him? 1 *Pet.* 1. 7. How honourably doth Chriſt ſpeak of *Antipas*, *Rev.* 2. 13. He Styles him *Antipas his Faithful Martyr.* So Chriſt will Paint out the Services and Sufferings of his People before his Father; he will acknowledge and confeſs their Names thus, Theſe are they that have followed me in a Wilderneſs; that have walked after me in the Valley of the Shadow of Death; that have abode with me in dark hours of Temptation; that have paſſed through Fiery Tryals, and have endured great Fights of Affliction: have taken joyfully the Spoiling of their Goods; that have rejoyced they were accounted worthy to ſuffer for my Namesſake; that have not loved their Lives to the Death. How will ſuch a Confeſſion of their Names by Chriſt, put Eternal Honour on the Saints? O! look beyond this gloomy Valley

Valley of the Shadow of Death, to an Inheritance in Light, *Col.* 1. 12. Look beyond this ſhort Night of Sorrows and Sufferings, to the bright and glorious Morning of the Reſurrection, *Pſ.* 49. 14. Though Saints now bow down, and are laid as the Mire of the Streets, *Iſ.* 51. *laſt. Yet the upright ſhall have Dominion in the Morning, they ſhall tread down the Wicked, they ſhall be as Aſhes under the ſoles of their Feet*, Pſ. 45. 14. Mal. 2. 3. *Abigal* went forth to *David* in his Afflicted State, 1 *Sam.* 25. 4, 14, 40, 42. Married and followed him in a Wilderneſs; and afterwards did partake of his Honour and Proſperity. We read, that after *Sauls* Death, he led her out of this Wilderneſs-ſtate, into the Royal City of *Hebron*, 2 *Sam.* 2. 2. Even ſo, if you now go out to Chriſt while his People are in a Wilderneſs, Afflicted and Perſecuted in the world, Jeſus Chriſt will make you partakers of his Honour, Felicity, and Glory: The time will come when this Spiritual King *David* will lead his Afflicted Spouſe to his Royal City above; will

will place her at his Right Hand, and delight in her as his *Hephzibah* for ever.

8. *Direct. We must be filled with the Spirit* Eph. 5. 18. As there is such a strong and swift Current that always runs in at the *Straits Mouth*, into the *Mediterranean* Sea, that a Ship cannot come out at the *Straits Mouth*, if it hath not a good stiff Gale of Wind: So truly, there is such a strong Torrent of Self-love, and Carnal Affections that runs into the Camp of this World, that a Soul can never come out to Jesus through the Streights of Afflictions and Sufferings, and cross this violent Stream of sinful self-love, and worldly lusts, if the Sails of our Souls be not mightily filled with the Gales of the Spirit. The *Hebrews*, after they were enlightned, *endured a great fight of Afflictions*, *Heb.* 10. 32. And who is it that doth enlighten, *but the Spirit of Wisdom and Revelation*? Eph. 1. 17. 18. Our sight is cleared and recovered by the Spirits Eye-Salve, *Rev.* 3. 18. so that we can see more, and further than the rest

reſt of the World: Hence Saints are called *Children of Light*, Luke 16. 8. becauſe they look into, and take hold of another world: As *Stephens* Eye was extraordinarily fortified and improved, *that he could ſee up into Heaven, and behold Jeſus at the Right Hand of God*, Acts 7. 55, 56. So the Spirit doth ſo renew and enlighten the Eyes of Saints Minds, that they can ſee Inviſible, Heavenly and Eternal things: And it is this ſight that eſtabliſhes the Heart againſt the threatnings and terrors of the World: *That which is born of the Spirit, is Spirit*, John 3. 6. that is, *Such are Spiritual Creatures, and are alſo called Heavenly*, 1 Cor. 15. 48. If you are Spirit, you will not luſt after and be captivated by Carnal things: If you are heavenly Creatures, you will not ſtoop and bow down to this Earth for your Happineſs: *It is by the Spirit that we muſt mortifie the Deeds of the Body, and Members upon Earth*, Rom. 8. 13. Col. 3. 5. Theſe luſts that are fixed on, fed and filled by Objects on Earth, are tempting and drawing down Souls to a Center and Portion

tion here below; and it is by the Power of the Spirit only, that we can repreſs and ſubdue them: The Apoſtle bids *Timothy to partake of the Afflictions of the Goſpel, according to the Power of God*, 2. Tim. 1. 8. If we are to bear them our ſelves, and were left to the frailty of Nature, how ſoon ſhould we be foiled and overcome? But Saints, by the Spirit and its power, are enabled to deny themſelves, to conquer the Fleſh, and tread the world under their Feet. Chriſt hath promiſed *not to leave his People comfortleſs*, John 14. 16, 18. *but that he would ſend them the Comforter*: What the Spirit ſhews, teſtifies, ſeals to the Souls of Believers, is ſufficient to buoy up the Hearts of Chriſtians againſt all Temporal Evils: If the Spirit could make ſupply inſtead of Chriſts Bodily Preſence with his people; if it could chear them in the abſence, and withdrawing of Chriſts Humane Nature; can it not much more comfort us in the abſence or loſs of outward Enjoyments? As a Tree that hath

John 16. 13. 8.
Rom. 16. 17.
Eph. 1. 13.

hath a River at its Root, can retain its Verdure and Flouriſhing Sate, though there be a great Drought, and no Showers come upon it, *Jer.* 17. 8. *Pſ.* 5. 2. So if we have the Comforter within, if we are watered by the Rivers of its Conſolations, may we not be ſatisfied from our ſelves, *Prov.* 14. 14. though we have no Showers of worldly comforts or enjoyments? If men would ſtir, and labour, and thereby excite their Natural Heat, they would not abſolutely need Fire in the coldeſt Weather to warm them. So if Chriſtians did more ſtir up Faith, *and walk in the Comfort of the Holy Ghoſt*, Acts 9. 31. they would little need or regard the worlds conſolations: If you be led by the Spirit of Chriſt, it will in ſome meaſure work in you, as in him; it will raiſe in you ſuch apprehenſions, and kindle in you ſuch Affections as were found in Jeſus. *He that is joyned to the Lord is one Spirit*, 1 Cor. 6. 17. That is, He is of the ſame Spirit, of the ſame Temper, of the ſame Diſpoſition and Inclinations with Jeſus Chriſt: As if the ſame Soul did animate many Bodies;

dies; these several Persons would be of the same Will, and have the same Affections: So the Spirit of Christ dwelling in his People, the same will be in them as was found in Jesus, *Rom.* 8. 9. *Phil.* 2. 5. *O!* how freely did Jesus Christ yield himself to sufferings and death? Ps. 40. 7, 8. *Lo, I come, I delight to do thy will, O God; yea thy Law is within my Heart.* And what was the Will of God, that Jesus Christ did delight to do? We are told what this Will was, in *Heb.* 10. 10. *viz. that Jesus Christ should offer his Body once for all!* How difficult and hard was this Service? yet such a Law of Love to the Father and perishing sinners was written in the Heart of Christ, *that he was straitned till this Bloody Baptism was fulfilled,* Luke 12. 50. Though his Cup of Sufferings was so deep, so large, tempered with so many bitter Ingredients, yet he resigned himself, and said, *Father, if this Cup may not pass except I drink of it, thy Will be done,* Matt. 26. 42. When *Peter* tempted him to favour, spare, and indulge himself, he sharply rebuked him, and said,

Get

Get thou behind me Satan, thou art an offence to me, Matt. 16. 22, 23. How did Chriſt deny himſelf, and ſubject his Will to the Will of God? And when Chriſt was raiſed from the Dead, how did he deſpiſe and diſdain to be tempted to ſtay here below by the beſt things of this World? Would the Riches, Honours, Pleaſures, of this world then have allured the Eye, captivated or chained the Heart of Chriſt here below? Could ſuch things ſtay or ſtop, detain or fix him here below? Was he not exceedingly raiſed in his Mind and Affections, above the beſt things of this world? This was his Requeſt and Prayer to the Father, *Now glorifie me with thy own ſelf, with the glory that I had with thee before the Foundations of the World*, John 17. 5. His Mind did ſoar upwards; his Heart did aſpire to a heavenly Kingdom and Glory. Now if this Spirit of the Lord Jeſus do dwell in our Hearts, will it not fix our hearts, and fortifie our reſolutions to go through Fire and Water, Floods and Storms, for the Honour of God, and for the Glory of Chriſt? Shall

we be of timorous, base, dastardly Spirits, if the blessed Spirit of Jesus do dwell in us? And shall we not slight also and contemn, turn our Eyes from, and our Backs upon all the Beauty and Excellency of this world, if the Spirit hath given us a sight of the Glory of God in the Face of Christ? Shall we not cry out to God, as the Psalmist, *Ps.* 73. 25, 26. *Whom have I in Heaven but thee? and there is none on Earth that I desire besides thee.* How will such a Soul rate away and rebuke tempting Objects, and say, Get you gone, I have fatness and sweetness; I have fulness and satisfaction in my Lord Jesus; my Eyes are closed against your Beauty, my Ears are stopt against your Charms: Christ I have chosen, and I see no cause to repent of my choice; to him therefore will I cleave and stick for ever? And that you may obtain this blessed Spirit, and all Spiritual good things, as flowing from him; Bow your Knees to the God and Father of our Lord Jesus Christ: *And if Parents that are evil, do yet know how to give good gifts to their Children, much more shall our heavenly Father give the Holy Spirit to them that ask him*, Luke 11. 13.

FINIS.